THE

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Nil moror aut laudes, levis aut convicia vulgi,
Pulchrum eſt vel doctis vel placuiſſe piis. ERASMUS.

No joy or grief in vulgar praiſe or blame,
The voice of wiſe and pious men is Fame.

ART. I. *Lectures on Belles Lettres and Logic. By the late William Barron, F.R.S. Editor and Profeſſor of Belles Lettres and Logic in the Univerſity of St. Andrew's.* 2 vols. 8vo. 1217 pp. Price 1l. 1s. Longman and Co. London. Bell and Bradfute, Edinburgh. 1806.

WE are informed, by an advertiſement prefixed to this poſthumous work, by its anonymous Editor, that "The Lectures which are now offered to the public were read, during twenty-five ſeſſions, in the Univerſity of St. Andrew's, and were intended by the author for publication. But a ſudden illneſs, which two years ago put a period to his life, prevented him from ſuperintending their progreſs through the preſs." This taſk, therefore, has devolved upon the preſent editor, who, though he does not give his name to the world, profeſſes to have "endeavoured, to the utmoſt of his power, to fulfil his duty, both towards the author and the public."

The Lectures themſelves are divided into two principal parts, the firſt of which treats of Belles Lettres, the ſecond

of Logic; on each of which we ſhall proceed to offer a few obſervations.

By far the greater part of the work is devoted to the ſubject of *Belles Lettres*, or Polite Literature, as it is otherwiſe called by the Profeſſor; a ſubject which has conſiderably exerciſed the ingenuity of modern as well as of ancient writers. This branch of knowledge may be contemplated under two aſpects: either as an art or as a ſcience. As an art, it profeſſes no more than to lay down a certain ſet of practical rules, by the judicious application of which, a writer or ſpeaker may avoid thoſe inaccuracies into which uninſtructed genius is ever prone to fall; and may even attain no inconſiderable ſhare of praiſe for merit of execution: as a ſcience, it profeſſes a nobler and more difficult object. It endeavours to analyſe the hidden ſources of our diſguſt or approbation, reſpecting the various ſpecies of compoſition; it ſearches into the human mind for the cauſes of our delight or diſpleaſure; and it deduces its maxims and precepts from an inveſtigation of the peculiar objects to which the different ſpecies of compoſition are properly addreſſed, and an examination of the genuine principles of human nature.

The writings of the ancients on the ſubject of compoſition, however high their merit confeſſedly is, belong rather to the firſt than to the ſecond of theſe claſſes. They contain more of practical rules than of philoſophical ſpeculation; they abound rather with maxims fitted for the immediate uſe of the writer or ſpeaker, than with theoretical inquiries concerning the foundation of theſe maxims. Ariſtotle, the father of this intereſting branch of knowledge, has given us many admirable rules for the conduct of the two great ſpecies of poetry, the Epic and Dramatic; but has ſeldom inquired into the principles of human nature, upon which his rules are founded. Cicero has left many valuable precepts for the conduct of an oration, which will always be of peculiar eſtimation, as coming from one who was himſelf the prince of orators. Quintilian has handled this ſubject in a yet fuller and more ſatisfactory manner; but in both writers, we find rather a variety of uſeful rules, than a philoſophical inveſtigation of the foundation of thoſe rules. Even Longinus can ſcarcely be conſidered as a philoſophical Critic, although a treatiſe *concerning the Sublime* was ſo naturally fitted to prompt to philoſophical inquiry.

The philoſophy of criticiſm may therefore be conſidered as a branch of ſcience reſerved for the moderns; and it is a branch of ſcience in which doubtleſs much yet remains to be done; although we are ready to admit that much has been accompliſhed. The French critics ſeem to have ſet us the

example of introducing philoſophical inquiry into the Belles Lettres. In the writings of Boſſu, of Du Bos, of Fontenelle, of D'Alembert, and of Marmontel, are to be found many ingenious ſpeculations of this kind, in which it is attempted to trace the various ſources of our pleaſure or diſpleaſure; to aſcertain the cauſes of the gratification which accompanies the emotions of pity, terror, admiration, and the like; and to lay down precepts founded upon this intereſting analyſis of the principles of human nature. Among Engliſh writers, Addiſon led the way, in his Eſſays on the Pleaſures of Imagination, publiſhed in the Spectator; and he was followed by Mr. Burke, who, to much philoſophical acumen, united the fineſt taſte in writing; though the ſubject was by no means exhauſted in his Inquiry into the nature of the Sublime and Beautiful.

Many of Mr. Barron's more immediate countrymen have, of late years, devoted their talents to the elucidation of criticiſm, as a branch of the philoſophy of the human mind. Such was the object which Lord Kaimes ſeems to have propoſed to himſelf in his *Elements of Criticiſm*. It was the more profeſſed intention of Dr. Campbell's *Philoſophy of Rhetoric*, and of Dr. Gerard's Eſſays on *Taſte and Genius*. It does not, however, ſeem to have been much aimed at in Dr. Blair's well-known Lectures; nor does it appear to us that the preſent author will be conſidered as having greatly advanced in this intereſting field of inquiry.

Mr. Barron's firſt Lecture is introductory, and is intended to prove the great utility of the ſtudy of criticiſm, both to the profeſſed author or ſpeaker, and to thoſe who are to be amuſed or inſtructed by the labours of others. His Lectures, he informs us, "are deſigned, in the firſt place, to aſſiſt thoſe whoſe genius and ambition may prompt them to become orators, or writers; and, in the ſecond place, to improve the diſcernment and feelings of thoſe who wiſh to derive from reading an elegant amuſement, or an increaſe of knowledge. They will be ſerviceable," he thinks, "to the orator and writer, by cultivating their taſte and their judgment, the chief inſtruments of eminence in compoſition. They will improve taſte, by inveſtigating and illuſtrating the principles of criticiſm, and by examining the accuracy, the propriety, and the elegance of expreſſion."

He takes notice of an objection, which has been often ſtated againſt the ſtudy of criticiſm, viz. that its rules tend rather to embarraſs than to aſſiſt the genius of a writer; and that though they may render a compoſition regular, they can never infuſe into it that vigour and warmth which can alone procure the praiſe of ſuperior excellence. This objection

ought to have received a fuller refutation than Mr. Barron has beſtowed upon it; for it is ſupported by many plauſible arguments. This author diſmiſſes it with a ſingle ſentence, and merely informs us, that thoſe who defend this opinion, argue from imperfect views of the ſubject. He is likewiſe rather unfortunate in ſelecting Shakeſpeare, as an example of an author whoſe works furniſh an argument for the uſeleſſneſs of the critical art. For ſurely there are few writers who might have been more truly benefited by ſome knowledge of the rules of compoſition than our immortal bard. The inimitable effuſions of his genius, his intimate knowledge of the human heart, and the irreſiſtible impulſe with which he affects the paſſions, will always call forth the rapturous applauſe of every reader of taſte. But ſuch a reader muſt ever regret, that the exuberances of this firſt of geniuſes were not ſomewhat pruned by the hand of cultivation; that his quibbles and ribaldry were not entirely lopt off; and that he had not been taught to offer leſs violation to probability, by ſhowing more regard to the unities of time and place.

The plan which Mr. Barron lays down for his critical diſquiſitions, after this prefatory matter, is, to treat—I. Of the ſtructure of language, and the properties of ſtyle. II. Of ſpoken language, or eloquence, as proper for deliberative aſſemblies, courts of juſtice, and the pulpit. III. Of written language, or the moſt eminent kinds of compoſition in proſe and verſe.

In the proſecution of this plan, the author proceeds to offer ſome remarks reſpecting the progreſs of language from rudeneſs to refinement; the origin of words, and the changes to which they are naturally ſubject. At the outſet of this inquiry, we obſerve a ſingular inaccuracy reſpecting the meaning of the word *articulate*, which certainly has no etymological reference to man, although the Profeſſor writes as if it had. The ſounds of ſpoken language, he ſays, "are called articulate, on account of the diſtinctneſs and variety with which they are pronounced, and *becauſe they are in a great meaſure confined to the human ſpecies.*" This, however, we paſs by, to animadvert on ſome paſſages in which we think the Profeſſor by much too dogmatical and unguarded.

"Some inquirers," Mr. Barron informs us, aſtoniſhed at the ſingular artifice with which language has been conſtructed, and impreſſed with admiration at this remarkable effort of ingenuity, "have been tempted to conſider it as ſupernatural, and have ventured to aſſign inſpiration as the only ſuppoſeable origin of language. But," adds he, "the whole hiſtory of its progreſs, and the reſult of daily obſervation, oppoſe

oppoſe this ſuppoſition, if they do not even expoſe it to ridicule." Now, Mr. Barron ought to have conſidered, that the ſuppoſition which he is thus inclined to hold up to ridicule, is greatly countenanced by the book of Geneſis; and that it was by no means incumbent on him to impreſs his pupils with any diſreſpect for that work.

We take this opportunity of obſerving, that we can ſee no difficulty whatever in reconciling the ſcriptural account of the origin of language with thoſe ingenious philoſophical ſpeculations reſpecting the ſame ſubject, which have of late intereſted the public, and which, in a great many particulars, we certainly think well founded. The ſecond chapter of Geneſis informs us,—"That out of the ground the Lord God formed every beaſt of the field, and every fowl of the air; and brought them unto Adam, to ſee what he would call them; and whatſoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field." From this we may infer, either that the names which Adam gave to the different objects of creation were the reſult of the immediate inſpiration of God, or that he was endowed with ſuch organs of utterance by the Almighty, as to be able to give appellations at once, and of his own accord, to all theſe objects.

It is well known, that to ſpeak articulately, is a piece of education which we at preſent acquire only at the expence of much time and labour. It is the chief employment of the child during the firſt years of its exiſtence; and if we may judge from the few examples of ſavage men, who have been brought into ſociety when paſt the age of childhood, it is a work of almoſt inſuperable difficulty to the human organs when fully formed, and can only be attained when they are in their moſt flexible ſtate. Hence there appears a ſort of neceſſity for an immediate interpoſition of the divine power, to enable man firſt to make uſe of articulate ſounds, and to overcome thoſe difficulties which at preſent render this taſk almoſt inſurmountable at an age of maturity. But it does not follow, from this ſuppoſition, that language was revealed to man in its complete and finiſhed ſtate. According to the information of ſcripture, the original language of Adam may have conſiſted of nothing more than a ſet of names, or appellatives; and it might be left to the ingenuity of himſelf, and his poſterity, to model theſe names into a ſet of words, which ſhould be ſuitable to all the purpoſes of life. The inveſtigations of our philoſophical grammarians are in perfect conformity to theſe concluſions. The moſt ingenious of them

have been able to trace the various parts of ſpeech to a few ſimple roots; and to ſhow in what manner, and by what modifications theſe roots have given birth to forms of words, which, at firſt ſight, appear altogether remote from them. But they have gone no farther than this; and do not pretend to inform us by what happy inſpiration it was that men were firſt led to invent their original ſtock of words.

After ſome curſory obſervations upon the figurative and animated ſtyle, in which a rude people are prone to indulge, Mr. Barron proceeds to inquire into the revolutions to which language is naturally expoſed in reſpect to melody, or ſound. "It is commonly ſuppoſed," he ſays, "that the pronunciation of the ancient languages was more muſical than that of the modern; that the Greeks and Romans ſpoke in a kind of recitative; at leaſt, that they poſſeſſed the art of introducing into their ſpeech much more modulation, and many more muſical tones, than are employed by any modern nation." This doctrine, Mr. Barron is by no means diſpoſed to admit, chiefly, it would ſeem, for this reaſon, that he cannot underſtand it. "The tones of muſic," he ſays, "are not the natural language of paſſion, and the language of nature is the ſame in all ages and countries." He even thinks he has made it plain—"that there is no connection between ſpeaking and muſic, other than between ſpeaking and the noiſe of a bell, or the roaring of the ſea, namely, the general relation of their being all ſounds."

But did not Mr. Barron know, that the different nations, even of modern Europe, uſe very various degrees of modulation of voice in their cuſtomary way of ſpeaking? To an Engliſhman, the diverſities of tone which a Frenchman employs in common converſation, and ſtill more in reading or reciting, appear ſtrange and unnatural; and the language of an Italian to an Engliſh ear, approaches nearer to ſinging than to ſpeaking. It is not then ſtrictly true, that "the language of nature," in reſpect at leaſt of tones, "is the ſame in all ages and countries."

It may be admitted, according to Mr. Barron, that the ῥυθμὸς of the Greeks, and *numerus* of the Romans, related merely to the length of ſyllables, and the meaſurement of poetic feet. It is not upon the employment of theſe terms by the ancient Critics, that we reſt the principal evidence for the muſical recitation of the Greeks and Romans. That ſuch a recitation was adopted in all their theatrical performances, there is at leaſt the higheſt probability, as has been amply ſhown by the Abbé du Bos, and other critics. It is to this that the *modos fecit* and the *tibiis dextris et ſiniſtris*, prefixed to the common

common editions of Terence's Plays, manifeſtly relate. But ſuch accompaniments were by no means confined to the declamation of the theatre. Solon, we are told, when he promulgated his laws to the Athenians, accompanied them by the muſic of his lyre; and there was, among that refined people, a peculiar meaſure, or melody, called the Nomic melody, which was appropriated to the promulgation of public ordinances. We are alſo informed, both by Cicero and Quintilian, that when Caius Gracchus was declaiming in public, he was accuſtomed to have a muſician at his back, in order to give him the proper tones, with a pipe or flute.

It is impoſſible to refuſe our aſſent to ſuch direct evidence, or to doubt that the Greeks and Romans, on public occaſions at leaſt, made uſe of a kind of muſical recitation. The account which the ancient Grammarians and Rhetoricians give of the accents, and the rules which they lay down reſpecting them, all tend to eſtabliſh the ſame doctrine; and to prove that, even in common reading or ſpeaking, the ancients were taught, on ſome occaſions, to raiſe their voices gradually to a certain muſical pitch; on other occaſions, to depreſs the muſical tone of the voice; and on other occaſions, firſt to paſs from grave to acute, and immediately after from acute to grave. Such were plainly the purpoſes which the ancient accents, the acute, the grave, and the circumflex, were intended to ſerve.

But it by no means follows, from all this, that the ancient declaimers uſed a melody much reſembling our modern muſic. The only muſical ſcale, or ſyſtem of intervals, which we now employ, is the Diatonic; but the ancients made uſe of two others, the Chromatic and the Enharmonic, of which the intervals were greatly ſmaller, and which were therefore much better adapted to the purpoſes of recitation. Or we may ſuppoſe that the muſic which was allotted to declamation, differed in ſome reſpects from all the other ſyſtems. Its intervals might be ſettled by rules peculiar to itſelf; and its aſcents and deſcents might be by imperceptible gradations from acute to grave; and the contrary, rather than by abrupt tranſitions, from one pitch to another, as is the caſe with diatonic muſic. In fact, we ourſelves, in ordinary converſation, and ſtill more in declamation, make uſe of a melody or muſical accompaniment of this kind, without being aware of it. The ancients made it an object of peculiar attention, and regulated it by fixed principles; the moderns have no rules concerning it, nevertheleſs they employ it to a certain degree, prompted purely by the impulſe of nature, and the dictates of good taſte.

Mr. Barron proceeds, in his third Lecture, to conſider what he calls the "faculties which influence the arrangement of words in ſentences;" and in his fourth, he examines the principles of grammar. We ſhall not diſpute the propriety of introducing into a ſyſtem of Rhetoric, diſquiſitions concerning the natural meaning and origin of the different claſſes of words; of nouns, pronouns, verbs, participles, &c. But we certainly expected in ſuch a ſyſtem, uſhered into the world in the year 1806, ſomething better than the account which Mr. Barron has given of the nature of the different parts of ſpeech. This is, in fact, nothing better than might be extracted from Voſſius, or any of the old grammarians; and takes no notice whatever of the new lights which have been thrown on this intereſting ſubject, by the labours of Mr. Horne Tooke, and other modern Philologiſts. The principles of grammar occupy Mr. Barron during his fourth, fifth, ſixth, and great part of his ſeventh Lectures. He then proceeds to his more proper ſubject, the conſideration of the qualities of a good ſtyle. Theſe he conſiders as reducible to two general claſſes—perſpicuity and ornament. The firſt of theſe he ſubdivides into the qualities of purity, propriety, and preciſion; and the ſecond, into melody, inverſion, and figures. Of this claſſification of the qualities of ſtyle, we have to obſerve, that it is almoſt *verbatim* copied from Dr. Blair; and, indeed, this is not the only occaſion on which the preſent writer ſeems to have been liberally indebted to the labours of that celebrated Lecturer. But the claſſification itſelf appears to us to labour under a great defect. Perſpicuity cannot well be conſidered as a *genus*, of which purity, propriety, and preciſion, are the *ſpecies*. It is rather an independent quality of ſtyle, which can only be attained by attention to its own peculiar rules; and which will not be completely ſecured, although we ſhould be able to write without offending any of the principles of purity, propriety, or preciſion.

This defect has more ſerious conſequences than conſidered as a mere error of arrangement. It occaſions a deficiency of rules for attaining perſpicuity of ſtyle; a quality which is of the firſt importance in writing, and in which the very beſt authors are occaſionally liable to fail. Under the head of propriety of ſtyle, we find Mr. Barron treating of certain defects which belong more properly to the ſubject of purity. Such are the grammatical inaccuracies of which he takes notice; for to write with *purity*, is nothing elſe than to avoid every deviation from the grammar and idiom of the language which we employ. With theſe exceptions, Mr. Barron's remarks

remarks on the various properties of a good ſtyle, and on the arrangement and ſtructure of ſentences, may be read with conſiderable advantage. We do not, however, feel the juſtice of all his criticiſms; and think, on ſome occaſions, that he has been rather unwiſe, in trying his powers on authors whoſe reputation cannot now eaſily be ſhaken. Few readers of taſte, we apprehend, will coincide with him in opinion, that the word *ſublimi*, in the following lines of Horace is redundant and tautological.

> "Quod ſi me vatibus Lyricis inſeres,
> Sublimi feriam ſidera vertice."

The ſubject of figures is treated by Mr. Barron with great copiouſneſs, as it occupies nearly the whole of nine Lectures, from the 16th to the 24th incluſive. He has not, however, been able to give a very ſatisfactory account of what it is that conſtitutes a figure, a defect which pervades every ſyſtem of Rhetoric with which we are acquainted. It is ſurely very indefinite to ſay, that "figurative communication includes every embelliſhment by which language addreſſes the imagination, and ſometimes the paſſions." Yet ſuch is the general account given by this author of the nature of figures; nor is it rendered much more preciſe by his particular illuſtrations. He ſeems inclined to abandon the ancient diviſion of this ſubject into figures of words or *tropes*; and figures of thought or expreſſion, which we think has its uſe, although the boundaries of theſe two claſſes have not been very preciſely fixed.

On the ſubject of metaphor, the firſt figure of which the author treats, we find many pertinent, if not original, obſervations. But the view of this figure is defective, as no notice whatever is taken of its ſubordinate ſpecies, the *metonymy*, *ſynecdoché*, *autonomaſia*, &c. of which ſpecific examples ought to have been given. Compariſon is alſo very fully, and on the whole ſatisfactorily handled. The following obſervations are judicious and worthy of attention.

"The difficulty of finding new and ſplendid ſimiles, on account of the anticipation of preceding Poets, ſeems to be one of the chief inconveniencies of poetical compoſition. The ſubjects in nature adapted to illuſtrate the operations of the ſtronger paſſions, are perhaps not very numerous; as it cannot be doubted that much time and induſtry have been employed to diſcover them, though, it muſt be confeſſed, without correſpondent ſucceſs. Neither can it be ſuppoſed that modern genius, in like circumſtances, is not qualified to rival that of antiquity, even in its moſt illuſtrious exhibitions. It remains then only to conclude, that circumſtances are more unfavourable; that the field of illuſtration has

has been in ſome meaſure pre-occupied and exhauſted; and thatthe chief channel to excellence now left open is to change the attitudes, and improve the ſituations of thoſe conſpicuous objects in nature, which have ſo far monopolized the prerogative of being introduced as figures in compariſon. All the ſimiles of all the Epic and Dramatic Poets, whoſe works have been preſerved, are not very numerous; and of theſe many are exceptionable; which affords an additional proof, that the ſubjects of compariſon are rare, or that the art of exploring and exhibiting them is very arduous and uncommon."

"Though ſimiles," ſubjoins the author afterwards, "are often the work of the boldeſt and moſt fervid fancy, yet none of the ornaments of language are, perhaps, more allied to deficiency of genius and taſte, both in the writers and the readers. Few authors, who have matter of real conſequence to advance, find either time or inclination to hunt for reſemblances; while thoſe who are conſcious of poſſeſſing neither ingenious obſervation nor new and important arguments, have commonly recourſe to this ſecondary method of acquiring applauſe. The great part of mankind have made little progreſs in the improvement of their underſtanding, which is a laborious and tedious taſk; they are of courſe much more indifferent to acquire knowledge than to pleaſe their imagination, which yields them an inferior gratification without much culture." Lect. 19.

Perſonification, Allegory, and Apoſtrophe, are next treated of by this author, but with ſome little degree of confuſion. He conſiders as examples of Allegory, many figurative expreſſions, which more ſtrictly belong to the claſs of Metaphor; ſuch as Virgil's repreſentation of the compoſition of his Georgics, under the figure of a chariot-race.

"Sed nos immenſum ſpatiis confecimus æquor,
Et jam tempus equûm fumantia ſolvere colla."

This, and various other paſſages which Mr. Barron has quoted, differ in nothing from the common inſtances of metaphorical expreſſion. To conſtitute an Allegory, the figurative parallel muſt be carried through a much more minute and lengthened detail. We find a ſimilar confuſion in his examples of perſonification and apoſtrophe. It is the buſineſs of perſonification to animate the lifeleſs objects of nature; and to addreſs the trees, the rocks, and the floods, as if they were endowed with intelligence and ſenſibility. Apoſtrophe has a different function; it addreſſes the dead, or abſent, as if they were preſent and liſtening to us. When Cicero, therefore, addreſſes the genius of philoſophy, and exclaims, "O vitæ, philoſophia dux! virtutis indagatrix, expultrixque vitiorum! quid non modo nos ſed omnino vita hominum

hominum ſine te eſſe potuiſſet?" he does not employ apoſtrophe, as Mr. Barron aſſerts, but perſonification; and the ſame is true of ſome more of his examples.

Hyperbole, climax, and ſome other figures, are next conſidered by Mr. Barron; and his remarks on ſtyle are concluded by an account of the various general diviſions of the characteriſtics of ſtyle which have been propoſed by different rhetoricians. The characteriſtics which he himſelf adopts and examines, are the conciſe and nervous, the diffuſe, the ſimple, plain, and neat; the elegant, the florid, the affected, and vehement ſtyles. It would ſeem as if there were much uncertainty and caprice in aſſigning to an author his proper place in ſuch an arrangement. Demetrius Phalereus grouped into the ſame claſs Thucydides and Herodotus, whom he conſiders as furniſhing examples of the ſame characters of ſtyle, *elevation*; although no two writers can differ more in reſpect of ſtyle than theſe eminent hiſtorians. With a like inconſiſtency he claſſes together Homer, Xenophon, and Sappho, as examples of the ornamented ſtyle. Mr. Barron appears ſcarcely more fortunate when he illuſtrates the conciſe and nervous ſtyle by the examples of Tacitus and Monteſquieu, who, though both eminent writers, certainly wrote in a very different manner.

In treating of the ſimple ſtyle, the author characterizes Swift in the following judicious terms.

"Of all writers, ancient or modern, who have attempted this ſtyle, Swift is perhaps the moſt eminent. His words are choſen with much propriety, and he never employs a foreign or a *novel* word when the language affords another of eſtabliſhed reputation to appear in its place. His arrangement is natural and eaſy, and though ſome of his ſentences are extended to a conſiderable length, they are never embarraſſed or obſcure. He ſeldom introduces any other figure than a metaphor, which is rarely prolonged beyond a ſingle word. The reader is charmed with the wit, the humour, the learning, or the ingenuity of his ſentiments, which are conveyed with a perſpicuity and energy that ſeem to bid defiance to ornament. Had he attended a little more to the neatneſs of his ſentences, and had he not indulged in ſome ſingular uſes of particles and prepoſitions, he had (would have) attained the higheſt merit this ſpecies of ſtyle can eaſily acquire, and realiſed the moſt complete idea of it we can readily conceive. It muſt at the ſame time be obſerved, that his writings are not all equally finiſhed. His political papers, *the Conteſts and Diſſentions at Athens and Rome*, which were written early in life, and in the end of the 17th century, diſcover much learning, a comprehenſive and well-informed mind; but they are careleſs, and ſometimes

times inaccurate in point of compoſition. Many of his letters, and much of his poetry, are liable to the ſame objection, and were not, perhaps, intended to be committed to the preſs. His hiſtory of the laſt years of Queen Anne, though preſerved by the partiality of friends, and publiſhed by the avarice of bookſellers, does little honour to his memory. It appears rather as a journal for his own amuſement, and that of his acquaintance, than as a hiſtory. The compoſition, indeed, is plain and ſimple, but it ſavours of the levity and familiarity of a periodical eſſay, rather than of the gravity and dignity of hiſtory. His Travels of Gulliver were the higheſt effort of his genius, and the language of them has been finiſhed with the greateſt care. Every body has read this curious performance, and has been amuſed with the irony, wit, and humour, with which it abounds. But a reader of humanity, however much he may admire the compoſition, will regret that the ſatire was not all equally reſtricted. The abuſe of learning and learned vanity, were proper and well-choſen ſubjects of ridicule; but it is not eaſy to diſcern what good conſequence could reſult from the ridicule of human nature itſelf. The author might diſplay his miſanthropy and his ſpleen: but, although he might injure, he could not much improve his ſpecies." Lect. 25.

Mr. Barron, in his 28th Lecture, proceeds to the ſecond general diviſion of his courſe, and treats of ſpoken language or oratory. He gives a ſlight ſketch of the hiſtory and progreſs of eloquence among the Greeks and Romans; and alſo among the moderns, under the heads of Swiſs, Dutch, Britiſh, and French eloquence. French oratory he juſtly conſiders as circumſcribed to the field of panegyric, or harangues of the demonſtrative kind; and repreſents our own iſland as the only proper theatre for a rational and manly eloquence. We were, however, ſomewhat amuſed with his attributing the omiſſion of the recapitulation by modern orators, to the *extreme brevity* of their ſpeeches. This is not the only proof which the work furniſhes, that Mr. Barron's Lectures were compoſed ſeveral years ago.

The author next examines, at length, the various ſpecies of eloquence, divided into demonſtrative, deliberative, and judicial, by the ancient rhetoricians; and into the eloquence of the ſenate, of the bar, and of the pulpit, by the moderns. He likewiſe gives rules for the management of the different parts of a diſcourſe; the exordium, the argumentative part, the pathetic part, and the peroration, or concluſion. He ſubjoins one Lecture upon delivery, tone, and queſtions; and another upon memory. But in all that he has advanced upon theſe ſubjects, he has been principally indebted

indebted to Cicero, Quintilian, and his great forerunner, Dr. Blair.

We come now to the third part of the courſe, which treats of written language, and with which the ſecond volume commences. This part opens with a hiſtory of writing, or rather a liſt of ſome of the moſt eminent authors, both of ancient and modern times; which is followed by an account of the diſpute reſpecting the comparative literary merits of the ancients and moderns. In the following paſſage, where Mr. Barron gives his own opinion upon this ſubject, he appears, more than is cuſtomary with him, in the character of an original thinker; and, though we do not coincide with him in every particular, we think the verdict, on the whole, judicious.

"It is always to be remembered, that no fair compariſon can be inſtituted between ancient and modern authors, except where circumſtances are nearly ſimilar. We will not be ſo unreaſonable as to complain, that our poets do not equal Homer, or our orators Demoſthenes and Cicero, if the diſſimilarity of their circumſtances rendered it impoſſible. We will not expect that our poets and orators ſhould equal or ſurpaſs thoſe of antiquity in circumſtances ſo unfavourable, that, had the poets and orators of antiquity been in them, they would not have ſurpaſſed our own. We will not demand that the ancient philoſophers ſhould have made the ſame progreſs in ſcience which ours have done, when the latter have had the advantage of all the reſearches and experience of the former, beſides the aid of ſeveral ſubſidiary arts and ſyſtems then unknown.

"That Homer muſt ſtill bear away the palm of Epic Poetry from Virgil himſelf, and all the moderns, no candid critic will much heſitate to admit. He poſſeſſes more variety of character, more originality, more beautiful deſcription, more eloquence and ſimplicity of ſtyle, than any other poet. But I will venture to maintain, that a great part of this excellence is to be imputed to the ſituation of the times in which he lived. The natural manners and magnanimity of thoſe times were particularly favourable to the ſimplicity and ſublimity of his ſentiments and ſtyle. The high honours conferred on bards, being [who were] conſidered as the ſages, the legiſlators, and the heralds of their age; as companions of kings, and gueſts at all feſtivals, would prompt the livelieſt exertions of genius. He had all nature before him unoccupied; and all his pictures of her, at leaſt to us, wear the merit and charm of novelty. Had either Virgil or Milton lived in the ſame circumſtances, I doubt not that they would have rivalled him in other particulars, and have ſurpaſſed him in judgment and ſublimity. They equal him in theſe qualities, notwithſtanding the diſadvantage of being obliged to imagine all the

the intereſting ſituations of their heroes, without having ever ſeen or converſed with ſuch men.

" Euripides and Sophocles are the only tragic poets of antiquity, for the Romans produced none entitled to notice; and, conſiderable as their merit is in point of character, paſſion, and ſtyle, they ſeldom poſſeſs much excellence in point of fable.—The taſte of the Greeks in tragic repreſentations, could not be refined, when we reflect, that little more than thirty years before the time of Sophocles and Euripides, their theatrical exhibitions were no better than muſical entertainments, exhibited by ſtrollers equipped in the moſt homely manner. Theſe poets may ſurpaſs modern Tragedians in ſimplicity and propriety of ſtyle, but it requires an uncommon reverence for antiquity to prefer them in every other view.

" In Comedy, every candid judge muſt give the preference to the moderns. The old Comedy of the Greeks, in which living characters were introduced and ridiculed, though it might diſplay boldneſs and ſpirit, was the coarſeſt, groſſeſt ribaldry that ever diſgraced a ſtage. The object of it was not more reprehenſible than the execution was indelicate. We cannot read, without the moſt lively feelings of diſguſt and contempt, the rough daubing of Ariſtophanes, by which the Athenians were inſtigated to put to death Socrates, one of the beſt men and worthieſt citizens they ever had. The new Comedy, in which Menander and others excelled, and of which we may form ſome notion from the tranſlations of Terence, though the originals are loſt, was a much more perfect ſpecies of compoſition. Simple, however, and natural and innocent as the dialogue is, it contains little wit or ſpirit, and leſs variety of character. Nearly the ſame characters recur in every play; and even the circumſtances in which they appear are not much changed.

" Greece and Rome are unrivalled in oratory; but many circumſtances concurred to produce that effect.—Had modern genius been placed in the ſame ſituation, I doubt not of its having made as eminent a figure.

" Hiſtorical compoſition is the field in which compariſon can be made with moſt equity, becauſe circumſtances are moſt ſimilar; and here it muſt be admitted, that the reſpective merits of candidates are ſo nearly balanced, as to create ſome heſitation. In purity and correctneſs of ſtyle, livelineſs of deſcription, and candour of relation, no authors ſurpaſs Thucydides and Livy; but they muſt be admitted to be inferior to the beſt modern hiſtorians in forming an intereſting and inſtructive narration. The capital ſecret of compoſing hiſtory, namely, to extend or abridge the narration, according to the importance of the matter, ſeems little attended to by the former. By the uſe of it, and that moſt enlightened ſpirit of political and philoſophical knowledge with which

which the latter have adorned their relations, they have communicated to them a degree of perfection for which we ſeek in vain among the ancients." Lect. 38.

Mr. Barron goes on to compare together the philoſophical writings of the ancients and moderns; but our limits will not permit us to follow him in this eſtimate. On account of the length to which we have already extended our remarks on this work, we ſhall reſerve what we have to ſay on the remaining part of it to a future article.

(To be concluded in our next.)

ART. II. *The Stranger in Ireland; or, A Tour in the Southern and Weſtern Parts of that Country, in the Year* 1805. *By John Carr, Eſq. of the Honourable Society of the Middle Temple. Author of a Northern Summer, or Travels round the Baltic; the Stranger in France, &c. &c.* 4to. 530 pp. Price 2l. 5s. Phillips. 1806.

THE former works of this author have received from the public conſiderable marks of approbation, nor do we think that the Stranger in Ireland will at all diminiſh his claims to favour. In this work he deſcribes a tour made through the ſouth and ſouth-weſt parts of Ireland, and explains and delineates the preſent ſtate of ſociety, national manners, buildings, &c. in the parts which he viſited. We think that he has very happily illuſtrated the Iriſh character, and the people of that country are exceedingly indebted to Mr. Carr for the intereſting and agreeable picture which he has drawn of their national manners.

One part of his work is, however, entitled to a higher degree of praiſe, and demands the attention of the legiſlature. It is that which repreſents the deplorable ſtate of the coin, and the courſe of exchange. The author, on this ſubject, appears diligently to have collected a number of important facts; and we recommend what he has produced to the ſerious conſideration of thoſe who may have it in their power to remedy the evil.

"Nothing can impreſs a ſtranger more forcibly than the want of a mint coinage in Ireland, and (with an exception to certain portions in the north) the deplorable want of metallic ſpecie throughout that country, to which may be added the exorbitant ſtate of the exchange between the two countries.

"The production of a guinea, in many parts of Ireland, excites as much curioſity as the diſplay of a ruble or a ſicca rupee would.

would. Upon the arrival of the firſt of thoſe precious coins in Dublin, it ſpeedily finds its way either to the banker's counter, or to ſhops called ſpecie ſhops, over the doors of which is written; "Guineas bought and ſold here, and bank notes exchanged for guineas." Here a guinea, exchanged for a bank of Ireland guinea note, was ſome time ſince reſold at one pound three ſhillings, and one pound three ſhillings and ſixpence: at preſent it is at one ſhilling, which is low. Small bank of England notes, from one to ten pounds, are at a premium proportionate to guineas, being equally uſeful to travellers. Larger bank of England bills bear the ſame price as merchants' bills on London.

"The north of Ireland is principally ſupplied with guineas from Dublin, where they are now ſo ſcarce, notwithſtanding their premium being low, that it is with difficulty they can be procured in quantities ſufficient for travelling expences. The ſcarcity of this coin cannot be a matter of ſurpriſe, when, in addition to the act for reſtraining payments in ſpecie, it appears that one perſon alone, between the years 1799 and 1804, purchaſed a million and a quarter, one million of which was ſold for the purpoſe of exportation; and ſome of the abſentee landlords ſtill perſiſt in making, as far as they can, their tenants pay their rents in ſpecie.

"The want of ſilver ſpecie is more particularly lamentable and embarraſſing beyond imagination. Many of the great quantity of baſe ſhillings in circulation are not intrinſically worth fourpence; but if they are of ſufficient weight, or what is admitted to be ſo by tacit conſent, viz. two pennyweights, and ſixteen grains and a half, and do not preſent too *brazen* an appearance of their *felonious* origin, they are permitted to deſcend into the till, to prevent a total ſtagnation of trade. Even theſe ſhillings are rare, and their rarity is frequently diſaſtrous to buſineſs. After having been detained half an hour for change, I have more than once been told by the ſhopkeeper, with great regret, that he had ſent to all his neighbours for change, but could not obtain any, and conſequently the article purchaſed, reſumed its former ſeat upon the ſhelf. It is worthy of obſervation, that the mint ſhilling weighs three pennyweights and twenty-one grains, ſo that, even in *mere weight*, an Iriſh ſhopkeeper is compelled to ſubmit to a deduction of rather more than one-third.

"It has been aſſerted, that the rebellion and the abſentees have in a great meaſure occaſioned the dearth of ſpecie. During the late inſurrectional troubles, the poſſeſſor of money naturally concealed it, and as naturally brought it into circulation again when the ſtorm had ſubſided. It is not likely that a temporary cauſe could produce a permanent effect: that the abſentees have increaſed the drain of gold, no one can doubt. Their wealth was lately more conſiderable than at preſent, and the evil muſt of courſe have been greater. It has been urged that, as in the north, where the comparative property of abſentees is greater than

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"The firſt deficiency of ſilver may perhaps be attributable, in a great degree, to the effuſion of ſilver paper-notes during the great circulation of baſe ſhillings in the ſpring of 1804, the former of which the lower claſſes of people preferred; and, in conſequence of this cheap ſubſtitution, the good ſilver was ſent abroad as the beſt mode of remittance: after the re-appearance of ſilver, upon the ſubſidence of the rebellion, the intereſt of individuals induced them to export all the good ſhillings they could induſtriouſly procure, to England, where twenty-one of them could be exchanged for an Engliſh guinea, and in Ireland, no leſs a number would be taken for an Iriſh guinea note; the difference between which, in point of exchange, left a handſome profit to thoſe who engaged largely in the traffic. Another, and an alarming cauſe of the baſeneſs of the ſilver coin, is the facility with which it may be coined, and the frequent impunity extended to coiners on conviction. Coiners of ſhillings in Ireland, as well as in England, are puniſhable with death; but, notwithſtanding ſeveral convictions of this crime, the only puniſhment that followed, as far as I could learn, for ſome years, was that of the pillory; and even that was rarely inflicted.

"The ſilver coin in Ireland has always been inferior to the ſilver coin in England. In the beginning of the year 1804, the ſilver was ſo adulterated, that the public offices, particularly the treaſury at the Caſtle, refuſed to take it from the poſt-office, and in conſequence the poſtmen refuſed to take it from the public, and detained their letters; and the ſellers of the neceſſary articles of life required a higher price for their articles paid for in ſilver, and this diſtreſſing difficulty was ſoftened only by permiſſion to the buyer, if he had credit, to keep up a running account with the ſeller, until the articles ſold amounted to a guinea note, when it was paid in paper to that amount. Many perſons of this deſcription were obliged to part with what they received as five ſhillings for wages, for leſs than half the value in goods. By the government improvidently refuſing to take the ſilver in circulation without ſupplying a better, the public, particularly the artificers and manufacturers, ſuffered the moſt grievous embarraſſment: at length a repreſentation of its diſtreſſes was made, on the 31ſt March, 1804, to the then Secretary Sir Evan Nepean, from the Lord Mayor and Board of Aldermen in Dublin, the reſult of which was the following note: "There is no intention at preſent of ordering the diſcontinuance of the receipt of the *beſt* of the ſilver coin, now in circulation, at the public offices as uſual," which was followed by the Mayor and Aldermen, recommending

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"The ſilver coin in Ireland has always been inferior to the ſilver coin in England. In the beginning of the year 1804, the ſilver was ſo adulterated, that the public offices, particularly the treaſury at the Caſtle, refuſed to take it from the poſt-office, and in conſequence the poſtmen refuſed to take it from the public, and detained their letters; and the ſellers of the neceſſary articles of life required a higher price for their articles paid for in ſilver, and this diſtreſſing difficulty was ſoftened only by permiſſion to the buyer, if he had credit, to keep up a running account with the ſeller, until the articles ſold amounted to a guinea note, when it was paid in paper to that amount. Many perſons of this deſcription were obliged to part with what they received as five ſhillings for wages, for leſs than half the value in goods. By the government improvidently refuſing to take the ſilver in circulation without ſupplying a better, the public, particularly the artificers and manufacturers, ſuffered the moſt grievous embarraſſment: at length a repreſentation of its diſtreſſes was made, on the 31ſt March, 1804, to the then Secretary Sir Evan Nepean, from the Lord Mayor and Board of Aldermen in Dublin, the reſult of which was the following note: "There is no intention at preſent of ordering the diſcontinuance of the receipt of the *beſt* of the ſilver coin, now in circulation, at the public offices as uſual," which was followed by the Mayor and Aldermen, recommending

their fellow-citizens "To take in payment the *beſt* of the ſilver coin then in circulation," which *beſt* ſilver was worth, upon trial, about ſixpence, and the worſt about half that value; and the proportion of the beſt ſilver to the worſt was about equal. In conſequence of the public ſenſation which this grievance produced, ſeveral of the retail dealers found themſelves in the poſſeſſion of the baſeſt ſilver to the amount of ſeven or eight hundred pounds, which they could not circulate.

"To the eternal honour of Mr. Foſter, and the Directors of the Bank of Ireland, the latter, under the ſagacious advice of the former, iſſued a large quantity of ſilver tokens, enumerated in the table of the current coin, for the accommodation of the public, ſubjecting themſelves to the hazard of circulation, and to the loſs attendant upon the redemption of that ſilver whenever a mint coinage ſhould be effected.

"The ſilver ſix ſhilling Iriſh tokens were iſſued on the 18th July, 1804, to the amount of two hundred thouſand pounds; but notwithſtanding ſo large an iſſue, it is a curioſity to ſee one, in conſequence, as it is ſuppoſed, of their being locked up by the petty country bankers, to accelerate the circulation of their paper, called ſilver notes: for this reaſon they alſo hoard up large quantities of the genuine Iriſh ſhillings, called, by the low Iriſh, *mint bags*. Theſe bankers alſo iſſue notes from one to three guineas, whilſt their reſponſibility would tremble at a prompt demand for fifty pounds. In ſome parts of Ireland the people are ſo embarraſſed, by the immenſe effuſion of the notes of ſmall banks, that a premium of threepence in the pound is frequently paid for an Iriſh bank note, although it is in all parts in a ſtate of depreciation; and many of theſe bankers have been known to refuſe their own notes in payment for rent, without a diſcount being allowed: the miſchief produced by ſuch a combination is very great, and calls loudly for the interference of the legiſlature. The tenpenny and fivepenny tokens were iſſued on the 11th June, 1805, to the amount of four hundred thouſand pounds. The copper coinage of penny, halfpenny, and farthing pieces, which has been recently ſent over to Ireland, amounts to one hundred and forty thouſand pounds; owing to the wretched ſtate of the ſmall circulating medium in Ireland, this was a moſt ſeaſonable ſupply, and is in high demand and rapid circulation. There are very few, if any, counterfeits of the large tokens; but thoſe of the tenpenny pieces are very numerous, and difficult of detection, owing to the bad execution of the originals. One cargo of tenpenny piece counterfeits, to a very large amount, has been recently ſent over from England, intrinſically worth about threepence leſs than the originals: theſe require the niceſt eye to diſcover them. The coining of theſe tokens is puniſhable with ſeven years tranſportation. In the north of Ireland, ſince I viſited it, I find that the bank ſilver tokens are at a diſcount, at the ſame exchange as between notes and gold; and dollars that paſs

paſs for five ſhillings and fivepence in Dublin, paſs there only for four ſhillings and tenpence halfpenny. Sixpences are frequently objected to in the capital, as well as in the country. I have given a beggar one of theſe pieces of coin, and he has requeſted me to give him a penny piece inſtead." P. 59.

The above appears to involve ſo much of the national intereſt, that it cannot be peruſed without ſerious regret joined to the anxious deſire of ſeeing the metallic ſpecie increaſed, as ſurely it ought to be.

There can be no doubt but that this publication will be a favourite book of amuſement among the people of whoſe manners, language, wit, and humour it in every part conveys ſo favourable a repreſentation. If we were to follow Mr. Carr in circumſtantial detail through his tour, we might be induced to ſay, that ſome of his jokes are ſtale, his extracts too long, and not of ſufficient intereſt, his anecdotes not a few of them trifling, but on the whole it would be rendering him extreme injuſtice, not to allow that we have been exceedingly gratified. The following ſpecimen will demonſtrate how much the author has ſtudied, and how perfectly he underſtands what he has undertaken to exhibit.

"I have in the courſe of this tour mentioned ſome circumſtances to illuſtrate the character of the low Iriſh; and a little cloſer view of it may not be unpleaſant.

"In this claſs of ſociety, a ſtranger will ſee a perfect picture of nature. Pat ſtands before him, thanks to thoſe who ought long ſince to have cheriſhed and inſtructed him, as it were "in mudder's (mother's) nakedneſs." His wit and warmth of heart are his own, his errors and their conſequences, will not be regiſtered againſt *him*. I ſpeak of him in a quieſcent ſtate, and not when ſuffering and ignorance led him into ſcenes of tumult, which inflamed his mind and blood to deeds that are foreign to his nature. We know that the beſt, when corrupted, become the worſt, and that the vulgar mind, when overheated, will ruſh headlong into the moſt brutal exceſſes, more eſpecially if in purſuing a ſummary remedy for a real or ſuppoſed wrong, it has the example of occaſional cruelty and oppreſſion preſented by thoſe againſt whom it advances.

"The lower Iriſh are remarkable for their ingenuity and docility, and a quick conception; in theſe properties they are equalled only by the Ruſſians. It is curious to ſee with what ſcanty materials they will work; they build their own cabins, and make bridles, ſtirrups, cruppers, and ropes for every ruſtic purpoſe, of hay; and Britiſh adjutants allow, that an Iriſh recruit is ſooner made a ſoldier of than an Engliſh one.

"That the Iriſh are not naturally lazy, is evident from the quantity of laborious work which they will perform, when they

have much to do, which is not frequently the caſe in their own country, and are adequately paid for it, ſo as to enable them to get proper food to ſupport ſevere toil. Upon this principle, in England, an Iriſh labourer is always preferred. It has been aſſerted by Dr. Campbell, who wrote in 1777, that the Iriſh recruits were in general ſhort, owing to the poverty of their food; if this aſſertion were correct, and few touriſts appear to have been more accurate, they are much altered ſince that gentleman wrote; for moſt of the Iriſh militia regiments which I ſaw exhibited very fine-looking men, frequently exceeding the ordinary ſtature; and at the ſame time I muſt confeſs, I do not ſee how meagre diet is likely to curtail the height of a man. Perhaps the Doctor might have ſeen ſome mountaineer recruits, and mountaineers are generally leſs in all regions, according to the old adage—

"The higher the hill, the ſhorter the graſs."

"If I was gratified by contemplating the militia of Ireland, I could not fail of deriving the greateſt ſatisfaction from ſeeing thoſe diſtinguiſhed heroes, the Volunteers of Ireland: this army of patriots, compoſed of catholics as well as proteſtants, amounts to about eighty thouſand men; when their country was in danger, they left their families, their homes, and their occupations, and placed themſelves in martial array againſt the invader and the diſturber of her repoſe: they fought, bled, and conquered; and their names will be enrolled in the grateful page of hiſtory, as the saviours of their native land.

"What they have done, their brethren in arms on this ſide of the water are prepared and anxious to perform; and whenever the opportunity occurs, will cover themſelves with equal glory.

"The handſomeſt peaſants in Ireland are the natives of Kilkenny and the neighbourhood, and the moſt wretched and ſqualid near Cork and Waterford, and in Munſter and Connaught. In the county of Roſcommon the male and female peaſantry and horſes are handſome; the former are fair and tall, and poſſeſs great flexibility of muſcle: the men are the beſt leapers in Ireland: the fineſt hunters and moſt expert huntſmen are to be found in the fine ſporting county of Fermanagh. In the county of Meath the peaſants are very heavily limbed. In the county of Kerry, and along the weſtern ſhore, the peaſants very much reſemble the Spaniards in expreſſion of countenance, and colour of hair.

"The lower orders will occaſionally lie, and ſo will the lower orders of any other country, unleſs they are inſtructed better; and ſo ſhould we all, had we not been corrected in our childhood for doing it. It has been aſſerted, that the low Iriſh are addicted to pilfering; I met with no inſtance of it perſonally. An intelligent friend of mine, one of the largeſt linen-manufacturers in the north of Ireland, in whoſe houſe there is ſeldom leſs than twelve

twelve or fifteen hundred pounds *in caſh*, ſurrounded with two or three hundred poor peaſants, retires at night to his bed without bolting a door, or faſtening a window. During Lady Cathcart's impriſonment in her own houſe in Ireland, for twenty years, by the orders of her huſband, an affair which made a great noiſe ſome years ſince, her Ladyſhip wiſhed to remove ſome remarkably fine and valuable diamonds, which ſhe had concealed from her huſband, out of the houſe, but having no friend or ſervant whom ſhe could truſt, ſhe ſpoke to a miſerable beggar-woman who uſed to come to the houſe, from the window of the room in which ſhe was confined. The woman promiſed to take care of the jewels, and Lady Cathcart accordingly threw the parcel containing them to her out of the window; the poor mendicant conveyed them to the perſon to whom they were addreſſed; and when Lady Cathcart recovered her liberty ſome years afterwards, her diamonds were ſafely reſtored to her. I was well informed, that a diſpoſition to inebriation amongſt the peaſantry had rather ſubſided, and had principally confined itſelf to Dublin.

"The inſtruction of the common people is in the loweſt ſtate of degradation. In the ſummer a wretched uncharactered itinerant derives a ſcanty and precarious exiſtence, by wandering from pariſh to pariſh, and opening a ſchool in ſome ditch covered with heath and furze, to which the inhabitants ſend their children to be inſtructed by the miſerable breadleſs being, who is nearly as ignorant as themſelves; and in the winter theſe pedagogue pedlars go from door to door offering their ſervices, and pick up juſt ſufficient to prevent themſelves from periſhing by famine. What proportion of morals and learning can flow from ſuch a ſource into the mind of the ragged young pupil, can eaſily be imagined, but cannot be reflected upon without ſerious concern. A gentleman of undoubted veracity ſtated, not long ſince, before the Dublin Aſſociation for diſtributing Bibles and Teſtaments amongſt the poor, that whole pariſhes were without a Bible.

"With an uncommon intellect, more *exerciſed than cultivated*, the peaſantry have been kept in a ſtate of degradation, which is too well known, and which will be touched upon in a future part of this ſketch.

"Their native urbanity to each other is very pleaſing; I have frequently ſeen two boors take off their hats and ſalute each other with great civility. The expreſſions of theſe fellows upon meeting one another, are full of cordiality. One of them in Dublin met a camrogue, in plain Engliſh, a boy after his own heart, who, in the ſincerity of his ſoul, exclaimed, "Paddy! myſelf's glad to ſee you, for in troth I wiſh you well."—"By my ſhoul, I knows it well," ſaid the other, "but you have but the half it;" that is, the pleaſure is divided. If you aſk a common fellow in the ſtreets of Dublin which is the way to a place, he will take off his hat, and if he does not know it, he

will take care not to tell you ſo (for nothing is more painful to an Iriſhman than to be thought ignorant); he will either direct you by an appeal to his imagination, which is ever ready, or he will ſay, "I ſhall find it out for your honour immediately;" and away he flies into ſome ſhop for information, which he is happy to be the bearer of, without any hope of reward.

"Their hoſpitality when their circumſtances are not too wretched to diſplay it, is remarkably great. The neighbour or the ſtranger finds every man's door open, and to walk in without ceremony at meal-time, and to partake of his bowl of potatoes, is always ſure to give pleaſure to every one of the houſe, and the pig is turned out to make room for the gentleman. If the viſitor can relate a lively tale, or play upon any inſtrument, all the family is in ſmiles, and the young will begin a merry dance, whilſt the old will ſmoke after one another out of the ſame pipe, and entertain each other with ſtories. A gentleman of an erratic turn was pointed out to me, who with his flute in his hand, a clean pair of ſtockings and a ſhirt in his pocket, wandered through the country every ſummer; wherever he ſtopped the face of a ſtranger made him welcome, and the ſight of his inſtrument doubly ſo; the beſt ſeat, if they had any, the beſt potatoes and new milk, were allotted for his dinner; and clean ſtraw, and ſometimes a pair of ſheets, formed his bed; which, although frequently not a bed of roſes, was always rendered welcome by fatigue, and the peculiar bias of his mind.

"Curran, in one of his celebrated ſpeeches, thus beautifully deſcribed the native hoſpitality of his country. "The hoſpitality of other countries is a matter of neceſſity, or convention; in ſavage nations, of the firſt; in poliſhed, of the latter: but the hoſpitality of an Iriſhman is not the running account of *poſted* and *ledgered* courteſies, as in other countries: it ſprings, like all his other qualities, his faults, his virtues, directly from the heart. The heart of an Iriſhman is by nature bold, and he confides; it is tender, and he loves; it is generous, and he gives; it is ſocial, and he is hoſpitable." P. 246.

Mr. Carr has adorned this lively work with a variety of elegant engravings, in ſome of which we are able to diſcriminate the finger of an artiſt of ſuperior accompliſhments. It will be thought a little ſingular that the author remained ſo long in Ireland, converſed with ſo many of the natives of every deſcription, and of every rank, and yet left the country without hearing *one bull*. We can bear teſtimony to the truth of the commendation which is at p. 146 beſtowed upon Mrs. H. Tighe, and her elegant poem on the ſubject of *Pſyche*, having been favoured with the peruſal of a manuſcript copy. We are happy to hear that the accompliſhed authoreſs propoſes to print a few copies for the gratification of

of her friends. The general remarks in the concluding chapter of Mr. Carr's book ſhow, that the author has very diligently conſulted the moſt authentic ſources of information on the ſubjects diſcuſſed, and he urges with particular force and judgment the neceſſity of education, which few, very few indeed of the poorer Iriſh have the means of obtaining.

The work is dedicated to Lord Moira, and if there is a ſeeming tendency throughout to exaggerate on the favourable ſide, the author was doubtleſs juſtified to himſelf by the kindneſs, the courteſy, and the hoſpitality which he experienced.

ART. III. *Supplement to the Analyſis of Ariſtotle's Speculative Works; containing an Account of the Interpreters and Corrupters of his Philoſophy, in Connection with the Hiſtory of the Times in which they reſpectively flouriſhed.* 4to. xlviii pp. Cadell and Co.

ART. IV. *An Anſwer to Dr. Gillies's Supplement to his new Analyſis of Ariſtotle's Works; in which the Unfaithfulneſs of his Tranſlation of Ariſtotle's Ethics is unfolded. By Thomas Taylor.* 8vo. 91 pp. 2s. 6d. Symonds, &c. 1804.

THE authors of theſe pamphlets are, we preſume, familiar to the majority of our readers. The former is well known to the public, as a writer of very conſiderable merit *: the latter has rendered himſelf conſpicuous as the champion of the moſt extravagant follies; and as a moſt rancorous, although impotent reviler of Chriſtianity, and its patrons. The ardent love which he has ſhown, on all occaſions, for the wild and unintelligible nonſenſe with which the Platonic commentators have filled their pages, and the indefatigable zeal with which he has attempted to propagate their opinions, we have more than once taken occaſion to reprobate. Theſe render him extremely impatient of every thing which may contribute to leſſen their eſtimation; or prevent the revival of thoſe ridiculous dogmas, which ſprang up in the old-age

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* See our account of the work, to which this tract is a ſupplement. Brit. Crit. xiii. 457. xiv. 5, 6, and 148.

and dotage of reaſon in Greece. To have queſtioned, therefore, the value of ſuch ſpeculations, and to have denied the utility of the lucubrations of the eclectic philoſophers, muſt have conſtituted an offence of no common order: but to have expreſſed a doubt, as to the attention, which ſome of the notions even of Plato the great object of Mr. T.'s idolatry deſerved; this muſt have been a crime neither to be forgotten nor forgiven.

——————'Manet altâ mente repoſtum,
Judicium.'

Of this *enormous* offence, Dr. Gillies has been guilty. For he has ventured to aſſert in his valuable analyſis of the works of Ariſtotle, that "that writer has examined the doctrines of the *Pythagorean numbers and Platonic ideas*, with a degree of attention of which they would appear unworthy to the taſte and reaſon of the preſent age." Mr. Taylor ſoon found an opportunity of reſenting the inſult that had been thus offered to the *ideas* of his adored maſter; and in a tranſlation which he publiſhed of Ariſtotle's metaphyſics*, accuſed the doctor of ignorance and falſhood; and maintained, that 'the Stagirites' firſt principles of the univerſe, are no other than thoſe incorporeal cauſes called by Plato ideas.' To remove theſe aſperſions, and to prove that the doctrine of Ariſtotle on this ſubject, was oppoſite to that of Plato and his followers: and to ſhow by what perſons and by what means the philoſophy of the former was blended with that of latter, conſtitutes the objects of Dr. Gillies's *Supplement*. To ſupport his aſſertions, to vindicate the commentators on Ariſtotle, and to prove Dr. Gillies ignorant of the Greek language, are the profeſſed purpoſes of Mr. T.'s anſwer.

Conteſts of ſuch a nature are generally unintereſting. In the preſent inſtance, however, the attack of Mr. T. has given birth to a publication, which has afforded us much pleaſure. It has induced Dr. Gillies to come forward in ſupport of the cenſure which he paſſed on the Ariſtotelean commentators; and has thus given him an opportunity of conſidering at large, the genius and character of theſe fanciful enthuſiaſts; has led him to point out the means by which thoſe abſurd notions were introduced, on which the commentators of Ariſtotle and Plato delight to dwell; and has thus produced a learned and ingenious diſſertation which

* This we have not thought it neceſſary to notice.

will

will be read with pleaſure, when the cauſe that occaſioned it ſhall be buried in oblivion. To convey an adequate idea of the attention which Dr. Gillies has beſtowed upon the ſubject would require a much more extended article than we can allow ourſelves to beſtow upon it. Yet, deſirous of giving as much intereſt as poſſible to our remarks, and willing to communicate to our readers ſome portion of the pleaſure which we have reaped from this work, we will lay before them the Dr.'s account of Ficinus and ſome others, who flouriſhed at that intereſting æra which was illumined by the revival of letters.

" During the intellectual ſlumber of the Weſtern world, Conſtantinople, after being long threatened, was finally conquered by the Turks. The danger and diſtreſs of that city filled Europe with Greeks ſucceſſively craving public aſſiſtance and private protection, but, whether they appeared as ambaſſadors or as fugitives, always ready to aſſume the character of profeſſors, and to teach the language and learning of their country in the ſchools of Florence, Rome, and other great cities of Italy *. In that country, Manuel Chryſaloras, the Cardinal Beſſarion, and the venerated maſter of both, Gemiſtus Pletho, together with many contemporary Greeks of inferior renown, are celebrated as the revivers of letters in the fifteenth century, and particularly for ſubſtituting, inſtead of the ſcholaſtic philoſophy which then reigned in Chriſtendom, one more graceful and liberal, as well as more accurate and more profound †. Without examining minutely how far they are juſtly entitled to this comparative praiſe, it may be obſerved that the new doctrines were warmly embraced by the great and learned in Italy, and by none more zealouſly than the illuſtrious Coſmo de Medici, the conſtant hearer of Gemiſtus Pletho, and the eſtabliſher of the Platonic academy in his native city of Florence; which, after enriching it by commerce, he was ambitious to adorn by learning. Of this academy, Marſilius Ficinus continued during four ſucceſſive generations of the Medici to be the ornament, or rather the oracle, having addicted himſelf from early youth to the ſtudy of the new ſcience, and perſevered in it unremittingly through life, uniting and concentrating all the ſcattered rays of the Greek teachers in his tranſlations of Plato and Plotinus, and his elaborate comments on thoſe authors. From the admired writings of Ficinus a juſt eſtimate may be formed of the merits of his Grecian contemporaries; and a very ſlight examination will ſuffice to convince us, that both he and they viewed ancient philoſophy through the deluſive optics of

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" * Hodius de Græcis Illuſtribus, p. 25. & ſeq."

" † Tiraboſchi, Hiſtor. Litterar. vol. vi. p. 259. & ſeq."

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the Alexandrian ſchool. The writings of this learned Italian are deformed by the myſtical virtues of words and numbers, the dreams of aſtrology, the doctrines of perfectibility and theurgy, above all, the corruption of religion by falſe philoſophy, and of philoſophy by falſe religion *. The reveries of the Platonicians, thus embodied by Ficinus with Plato's genuine doctrines, found their way into the ſubſequent edition of the works of that philoſopher by Serranus, publiſhed an hundred years afterwards, † under the auſpices of Henry IV. of France, when better things might have been expected both from the reformation in religion and the advancement of learning. But that which time has conjoined, it is a hard taſk for reaſon to diſſever.

" The tenets of the Alexandrian ſchool, as we have ſeen, were ſometimes interwoven with the ſpurious Chriſtianity of Conſtantinople. The logic of the weſtern ſcholaſtics, pretended followers of Ariſtotle, long upheld the ſuperſtitious hierarchy of Rome. Thus by a ſtrange fatality, hitherto little remarked, the two great maſters of Socratic philoſophy, (whoſe works, properly underſtood, lead men, as it were, to the very threſhold of the goſpel ‡,) being miſinterpreted, perverted, and corrupted, were called in as auxiliaries to ſtifle conſcience which they had laboured to awake, and to cloud reaſon which they were admirably fitted to illumine. But the perverſions of Platoniſm, taking their riſe, as we have explained, in the incongruous mixture of philoſophy and mythology, always continued favourable to the childiſh fables of antiquity. As the Platonicians under the Ptolemies exerted themſelves to rivet the chains of paganiſm, ſo the Platonicians under the Roman emperors combated furiouſly to defend it, and the Platonicians, under the Medici, hoped to ſee the world reſume that exploded ſuperſtition. Gemiſtus Pletho, who aſſiſted at the council of Florence in 1438, maintained in the learned conferences held there, that all mankind would in a few years become of one religion; and being aſked " whether the Chriſtian or Mahometan?" replied " neither of theſe, but a religion nearly akin to that of the Gentiles:" meaning thereby the

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" * Vid. Ficin. de Vitâ cœlitùs comparand. The chapters De virtute verborum ad beneficium cœleſte captandum, &c. breathe the ſpirit of Plotinus' Enneads, not of Plato's Dialogues."

" † A. D. 1578."

" ‡ Plato abounds in the rapturous yet rational enforcement of the ſelf-denying, as well as of the more preſumptuous virtues. From this circumſtance chiefly, he is confidently oppoſed to the divine author of our religion by the firſt learned adverſaries of the goſpel, who ſometimes conſider Chriſtianity as a peculiar ſpecies merely of that Oriental or Pythagorean philoſophy, which had

the mythology of the Greeks improved by the conceits and allegories of the Platonicians *." P. xxxix.

Though Mr. T.'s pamphlet profeſſes to be an *Anſwer* to this *Supplement*, yet that gentleman prudently avoids entering into the ſubject, on which the far greater part of that work is employed. With the exception of a few words which occur at the beginning at p. 26 and 27, and near the concluſion of the pamphlet, no notice is taken of the eclectic philoſophers, and no attempt is made to refute Dr. Gillies's aſſertions reſpecting them. The points, indeed, which Mr. T. chiefly labours are two: firſt, to prove that Ariſtotle did not eſſentially differ from Plato in the doctrines of ideas, as Dr. Gillies ſuppoſes, "who has endeavoured to ſhow that thoſe ſuppoſed entities, called by the Pythagoreans *numbers*, and by the Platoniſts *ideas*, and conſidered by them as eternal and immutable eſſences, the true cauſes of the univerſe, have not any real ſubſtantial aſſiſtence in nature, but are merely fictions of fancy, created from the fleeting action of human thought, expreſſed and embodied in language:" the ſecond thing which engages the attempts of Mr. Taylor, is to evince the unſkilfulneſs of his opponent in Grecian literature.

On the firſt topic, we ſhall not long detain the reader. We, for our parts, are decidedly of opinion, that Ariſtotle clearly ſaw the abſurdity of ſuppoſing *univerſals* or *ideas*, as they are called; to have a real exiſtence, nay, we have the moſt deciſive evidence that he did ſo. We have no leſs an authority than his own for pronouncing it. In the very chapter in which he treats of Pythagoric *numbers*, he more than once pronounces the opinion, that univerſals had any real ſubſiſtance, to be abſolutely untenable: he has

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had been tranſlated, embelliſhed, and purified in the works of Plato. At the ſame time, he is the only heathen philoſopher that many Chriſtian fathers, after lopping off certain redundancies, were inclined to admit within the pale of the church. But before he could be entitled to this benefit, Plato muſt have ſubmitted to a dreadful moral circumciſion; and a deciſive paſſage in his Phædrus (p. 1218. edit. Ficin.), equally unremarked by his admirers and his detractors, will prove how far below the blameleſs purity of the goſpel are the higheſt attainments of human reaſon, ever liable to be influenced by cuſtom, inſtitution, and the moſt abominable examples of the times."

" * Leo Allatius de Georgiis apud Fabric. Biblioth. Græc. t. x. p. 751."

expreſſed

expreſſed himſelf too, in terms ſo preciſe and clear, that nothing leſs than a reſolution to ſupport the contrary, at all hazards, could have rendered it a matter of queſtion. To produce two inſtances only:

"Εοικε γὰρ ἀδύναλον εἶναι οὐσίαν εἶναι, ὅτιοῦν τῶν καθόλου λεγομένων. Vol. 10. p. 126. Ed. Sylburg.

And again, "Εκδε δὴ τούτων θεωρεῦσι φανερὸν, ὅτι οὐδεν τῶν καθόλου ὑπαρχόντων οὐσία ἐςὶ. Vol. 10. p. 127. Ed. ead *.

We may alſo add, an authority inferior only to that of Ariſtotle himſelf, in ſupport of our deciſion. Cicero, we preſume, underſtood the Greek language in general, and the writings of Ariſtotle in particular, as well to the full as the *learned* Mr. Taylor, or the *divine* Proclus: and he unequivocally declares Ariſtotle to have been a zealous opponent of the Platonic ſyſtem. "Ariſtoteles primus *ſpecies* quas paulo ante dixi, labefactavit; quos mirificè Plato erat amplexus." Acad. Quæſt. Lib. 1. 55, 33. That the *ſpecies* here ſpoken of were the ſame with the Platonic *ideas*, we learn from the ſame writer. "Mentem volebant rerum eſſe judicem. Solam cenſebant idoneam cui crederetur, quia ſola cerneret id *quod* ſemper eſſet ſimplex, & unius modi, & tale, quale eſſet; hanc illi ideam appellabant, jam à Platone ità nominatam: nos rectè ſpeciem poſſumus dicere." Acad. Quæſt. 1. Lib. 30. and again in his Tuſculan queſtions, book 1. ſect. 58. "Nihil enim ille (Plato) putat *eſſe*, quod oriatur et intereat, idque ſolum *eſſe* quod ſemper tale ſit, qualem *Ideam appellat ille, nos ſpeciem.*" But as Mr. T. has diſcovered that contraries can exiſt together at the ſame time, and in the ſame ſubject, he may believe that Ariſtotle both maintained and oppoſed the Platonic doctrine on this ſubject. As to Cicero, he of courſe is a fool to Jamblicus and Porphyry; for he, good man, was never favoured with the influence of *Mania*, and was content with knowing what belonged to human nature.

We might juſtly excuſe ourſelves from offering a word further on this topic. But we are deſirous of adding one ſpecimen more of Mr. T.'s potent logic, to thoſe with which we have lately gratified our readers †. Ariſtotle muſt have coincided with Plato, becauſe, he has taught in his book of poſterior analytics, *that univerſals for the purpoſe of demonſtration are ſuperior to particulars.* Thanks to the genius of

* See alſo Buhle's diſſertation, de ſcriptis acroamaticis et exotericis Ariſtotelis. R.

† In our remarks on his Plato, Brit. Crit. vol. xxvii. p. 577.

this

this gentleman for proving that we alſo, unknown to ourſelves, are of the ſame opinion. For we too have always thought univerſals in demonſtration preferable to particulars. We have always choſen to prove univerſally, that the interior angles in triangles are equal to two right ones, rather than ſhow them to be ſo in each individual ſpecies: but we did not before know that we believed a triangle to exiſt, which is neither right angled, obtuſe, nor acute. But from ſuch folly and ſuch nonſenſe, let us turn to that part of Mr. T.'s pamphlet, in which ſomething like common ſenſe is to be found; and let us conſider the objections which he has brought againſt the tranſlations of Dr. Gillies.

To any one leſs acquainted, than the ſtudy of his works has lately made us, with the extreme vanity of Mr. T., it would appear aſtoniſhing that one whoſe tranſlations exhibit, in almoſt every page, miſtakes the moſt groſs and glaring, ſhould have the face to talk about want of correctneſs in thoſe of any other perſon. But we are aſtoniſhed at nothing which ſuch a writer does. He is in love with his own *ſublime* acquirements, and therefore blind to the extravagance of his folly. To come, however, to the purpoſe. Dr. Gillies, in his Supplement, has tranſlated the fourteenth chapter of the ſeventh book of Ariſtotle's Metaphyſics; the beginning of which is as follows:

"With the ſame abſurdities are thoſe chargeable who regard ideas as ſubſtances and ſeparable ſubſtances; conſidering the more general ideas as conſtituting the leſs general, included under the ſame common term." P. 10.

This Mr. T. pronounces rambling and incorrect; and informs us, that it ſhould have been rendered as follows:

"From theſe very things, that which happens to thoſe who aſſert that ideas are *ſeparate* eſſences, and who at the ſame time make form to conſiſt from *genus* and *differences*, is manifeſt." P. 13.

Upon this we ſhall content ourſelves with obſerving, that Mr. T.'s tranſlation is unqueſtionably literal, and that Dr. Gillies has indulged himſelf in a tranſlation that is perhaps, in the preſent inſtance! too free and paraphraſtic. But it does not by any means appear that he was ignorant of the Greek language. He is indeed juſtified, in point of fact, in giving to the beginning of the ſentence, the ſenſe which he has done, becauſe Ariſtotle had demonſtrated in the chapter immediately preceding the abſurdity of ſuppoſing the *numbers* of the Pythagoreans to be real eſſences. Mr. T. objects likewiſe to the ſenſe given to χωρίσας: it means,

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he ſays, *ſeparated*, not *ſeparable*. But for this, we have his word only—*ſeparable*, we believe correct. What he has objected to in the ſecond ſentence is equally unfounded: indeed, *his* tranſlation of the chapter is ſo remote from the Engliſh idiom, that we were obliged to conſult the Greek to diſcover his meaning. Paſſing over his remarks on the arrangement of the metaphyſics by Aldus and Du Val, we proceed to his comments on the Ethics of Ariſtotle, as tranſlated by Dr. Gillies. Mr. T. has undertaken, it will be remembered, to *unfold* the unfaithfulneſs of the Dr.'s tranſlation, and we will ſee how this is done.

Πασα τεχνη και πασα μεθοδος, ομοιως δε πραξις τε και προαιρεσις αγαθου τινος εφιεσθαι δοκει· διο καλως απεφηναντο τ' αγαθον, ου παντα εφιεται *. This paſſage Dr. G., it appears, has thus tranſlated:

"Since every art and every kind of knowledge, as well as all the actions and deliberations of men, conſtantly aim at ſomething which they call good; good in general may be juſtly defined, "that which all deſire." P. 31.

Upon this Mr. T. obſerves, that μεθοδος means *method*, that προαιρεσις is *pre-election*, and that inſtead of '*good in general may be juſtly defined that which all deſire*;' it ſhould have been '*hence they well aſſert good to be that which all things deſire*.' As if, forſooth, Dr. G. was ignorant that μεθοδος literally means method; and as if there was any difference in point of ſenſe, between '*they well aſſert, good*,' &c. and '*good in general may be aſſerted*.' Mr. T. muſt ſurely have been driven to extremities, when he reſted the proof of his accuſation on foundations ſo unſubſtantial.

At p. 35, Mr. T. obſerves, ευ γαρ Πλαιων ηπορει τουτο και εζητει are tranſlated by Dr. G. Plato therefore *doubted*: no notice being taken of the *compliment* which Ariſtotle pays to his venerable maſter. It ought to have been, continues he, 'Plato *well doubted* and inveſtigated.' If, however, Mr. T. conceives that any compliment is paid to the *manner* in which Plato doubted, or inveſtigated the ſubject of his doubts, he is very much miſtaken. The words mean, for it was *not without reaſon*, that Plato *entertained doubts, and entered into an inveſtigation of the ſubject*.

In the ſame page, he tells us επει δ' εξιν η ευδαιμονια ψυχης ενεργεια τις και' αρετην τελειαν does not mean, as Dr. G.

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* We print without accents as quoting from Mr. T. who does not employ them. *Rev.*

ſuppoſes,

ſuppoſes, '*ſince happineſs reſults from virtuous energies;*' but, '*ſince felicity is a certain energy according to perfect virtue.*' And what pray is the mighty difference between virtuous energy, and an energy according to virtue? Mr. T., we ſuppoſe, at his table calls not for a *glaſs of beer*, but *beer in a glaſs*. If he has nothing better to urge againſt his antagoniſt, he had conſulted his intereſt by being ſilent.

In p. 37, another heavy charge is brought againſt Dr. Gillies. It is no leſs than that of having tranſlated διανοητικας intellectual. What ought it to have been the ſtudent will enquire? Liſten then with profound attention, and receive with gratitude, Mr. T.'s information: it ſhould have been *dianoetic*. We are thankful for this intelligence, and we recommend tranſlators in future to tranſlate ὀφθαλμους not *eyes*, but *ophthalms*; ψύχην not the ſoul but *pſyche*; by which doubtleſs the Engliſh reader will be greatly edified.

Such are the exceptions which Mr. T. is pleaſed to take againſt the firſt book of Dr. Gillies's Ethics. Their number is equal to their importance: and they come with good grace from a man who has given the moſt demonſtrative proofs to the world, that he can ſcarcely tranſlate a ſingle page, without expoſing his ſuperficial knowledge of a language, in which he would willingly be thought a maſter.

But, let us ſee what other errors he has diſcovered in Dr. Gillies. That gentleman has rendered ιν' αγαθοι γενωμεθα, '*how virtue may be beſt attained.*' To this, Mr. T. objects, that a man may know this without being virtuous: it ſhould have been tranſlated, as he tells us, *how we may become good*. As if any man, who ſhould read the paſſage, could for a moment doubt whether this was not alſo the Dr's. meaning!

The next paſſage on which this author has employed his criticiſm, occurs near the end of the third chapter of the ſecond book. Περι δε το χαλεπωτερον αει και τεχνη γιγνεται και αρετη, και γαρ το ευ βελτιον εν τουτω. This, ſays Mr. T., means 'Both art and virtue are always converſant with that which is more difficult, *for in this there is a more excellent good.*' Dr. G. renders it, "*but the moſt difficult is beſt fitted for ſhowing the excellence of the performer.*" He is correct in doing ſo, and the cenſure which Mr. T. has paſſed, ſhows that he did not underſtand his author. The words literally mean but *the well is better in that which is difficult:* that is, the difficulty beſt ſhows the ſkill of the performer.

From this paſſage, we paſs on with Mr. T. to the fourth chapter. Η ουδε επι των τεχνων ουτως εχει, ενδεχεται γαρ γραμματικον τι ποιησαι και απο τεχνης, και αλλου υποδεμενου. τοτε ουν εσαι γραμματικος εαν και γραμματικον τι ποιηση και γραμματικως,

γραμματικως, τουτο δ' εϛι το καθ' την εν αυλω γραμματικην. "*But this* (ſays Dr. G.) *does not hold true even with reſpect to the arts*; for a man may write grammar merely by imitation, by chance, or by the direction of another: but, *to be a grammarian, he muſt underſtand the art.*" Here Mr. T. objects, that one part of the ſentence is made *aſſertive*, (a liberty by the way which he himſelf often takes) whereas, in the original, it is a queſtion. True. But is the meaning affected by the change? No. The ſubſequent paſſage ſhows, that though a queſtion is put by Ariſtotle, he had no doubts in his own mind, and that he meant not to excite any in that of his reader. Again, inſtead of *but to be a grammarian*, &c. he obſerves, that it ſhould have been, 'a man is then a grammarian, when he does ſomething grammatical, and in a grammatical manner.' This is literal, and we do not object to it. But we muſt contend, contrary to his opinion, that Ariſtotle did not mean to ſay, that a ſimple knowledge of grammar would not conſtitute a grammarian, unleſs he did alſo ſomething grammatical, grammatically. For the exerciſe of the knowledge is not neceſſary.

In the fourth chapter of the fifth book, we are informed, that a paſſage is omitted, and inſtead of it this remark introduced, 'this plainly appears in geometry by means of a diagram.' We know not whether Dr. G. has aſſigned in his work any reaſon for the omiſſion. The probable cauſe of it is its extreme obſcurity. He profeſſes to write in order to be underſtood. Mr. T.'s object is very different: he aims at obſcurity, and he has completely ſucceeded: for were we aſked which was the moſt eaſy to be underſtood, the original of the metaphyſics or Mr. T.'s tranſlation, we ſhould ſay the original, beyond compariſon: for it is by conſtant reference to the Greek alone, that we can poſſibly divine the meaning of the Engliſh. We do not, however, approve of ſuch omiſſions.

In the eighth chapter of the fifth book, Mr. T. finds further occaſion for the exerciſe of his criticiſms; but to make them underſtood would require more time and ſpace than we can afford at preſent. We ſhall, therefore, ſatisfy ourſelves with obſerving, that although the chapter be freely and rather paraphraſtically tranſlated, it is done in a manner that beſpeaks a knowledge of the Greek language, which Mr. T. would perſuade us his opponent does not poſſeſs. We are ſatisfied that his remarks on αδικον and αδικημα, would not have been written, could he have diſcovered any error of magnitude or importance. From this, therefore, we proceed to the third chapter of the ſixth book.

Αξιωμενοι

Αρξαμενοι ουν ανωθεν, παλιν περι αυτων λεγωμεν. εστω δη οις αληθευει η ψυχη τω καταφαναι η αποφαναι πεντε τον αριθμον· ταυτα δ' εστι τεχνη, επιστημη, φρονησις, σοφια, νους· υπολημψει γαρ κ᾽ δοξη ενδεχεσθαι διαψευδεσθαι. This paſſage, ſays Mr. T., means as follows. "Aſſuming, therefore, a *more elevated exordium*, let us again ſpeak concerning theſe. And let thoſe things through which the ſoul aſſerts the truth by affirming or denying, be five in number: viz. art, ſcience, prudence, wiſdom, intellect: for by *hypolepſis* and opinion, it is poſſible to be deceived." It appears, that Dr. Gillies has omitted to notice υπολημψις, which we are kindly informed by his opponent means *hypolepſis*; by which Ariſtotle wiſhes to ſignify, '*the definite aſſent of the ſoul to the diſcurſive energies of the dionoëtic power.*' We are much obliged to Mr. T. for his tranſlation and explanation, which are equally intelligible. We beg leave in return to ſuggeſt an improvement on his method of tranſlating. We would recommend him in future *to print the text of his author in Engliſh characters, and call it an Engliſh tranſlation:* it might ſave him ſome trouble. We will alſo crave permiſſion to aſſure him, that αρξαμενοι ανωθεν has no more to do with *a more elevated* exordium, than it has with *a more depreſſed* one. It only means *beginning from above*, that is, *reſuming the ſubject we treated of before.*

We cannot think it neceſſary further to purſue this enquiry. Having ſufficiently ſhown the nature of Mr. Taylor's criticiſms, we ſpare our own; and our readers, from what they have ſeen, will give us full credit when we aſſert, that he is no more qualified to criticize than he is to tranſlate, and that, in one and in the other, it is mere preſumption for him to attempt contending with Dr. Gillies.

ART. V. *Memoirs of the Riſe and Progreſs of the Royal Navy. By Charles Derrick, Eſq. of the Navy Office.* 4to. 1l. 11s. 6d. Blacks and Parry, Cadell, &c. 1806.

TO follow Mr. D. minutely through his "*Riſe and Progreſs of the Royal Navy*" would require many extracts, and by far exceed the limits of our undertaking. We ſhall therefore endeavour to preſent our readers with a ſummary of this ingenious but elaborate compilation, introducing a few ſpecimens of the compiler's plan and ſtyle.

Mr. D. commences his work, with a dedication to Lord Barham, and declares his principal object to be that of tracing the progreſſive improvement of our navy from its earlieſt ſtate; at what time, and under whoſe reign, the naval force was promoted, neglected, or in other words not augmented; and at what periods, and through whoſe exertions, improvements in ſhip-building were introduced into it.

Having with much perſpicuity drawn up ſtates and liſts of the navy, with its individual force, tonnage, and complements, accounts of the principal expeditions, armaments, and actions, beginning at the reign of Henry the Seventh, (certainly the true æra of the origin of our navy) and interſperſing the whole with anecdotes of thoſe kings, princes, admirals, and other officers under whoſe immediate auſpices, and through whoſe exertions, our navy has gradually riſen to its preſent luſtre, he concludes with a pathetic tribute to the renowned Nelſon, and an account of that celebrated action in which the hero fell.

If we can depend upon the curious print given to us of the Henry Grace de Dieu (which ſhould be the Harry Grace de Dieu) it may, without much profeſſional knowledge, be pronounced totally unfit for the purpoſes of navigation, and certainly not ſafe beyond the reach of cable. It was built by order of Henry the Eighth, when Mr. D. obſerves

"The Engliſh were conſiderable for power in the preceding reign, yet they had no conſiderable occaſion to aſſert their ſovereignty at ſea till the reign of Henry the Eighth. By his prerogative, and at his own expence, he laid the foundation, and ſettled the conſtitution of the preſent navy. An Admiralty and Navy Office were conſtituted, and Commiſſioners appointed by him: regular ſalaries were ſettled not only for the admirals and vice-admirals, but for his captains and ſeamen; and the ſea ſervice at this time became a diſtinct and regular profeſſion.

"Henry having entered into a league againſt France, fitted out a fleet under the command of Sir Edward Howard, lord high admiral; and by an indenture dated 8th April, 1512, granted him the following allowance, viz.

"For his own maintenance, diet, wages, and rewards, ten ſhillings a day:

"For each of the captains, for their diet, wages, and rewards, eighteen pence a day.

"For every ſoldier, mariner, and gunner, five ſhillings a month for his wages, and five ſhillings for his victuals." P. 4.

Such, it appears, was the foundation of our navy, and we ſhall give a few more extracts to ſhow its progreſſive improvement. It ſhould be remarked, that to each reign is annexed

annexed a liſt of the navy, but, as we before ſaid, to follow Mr. D. minutely would require greater extent than we can afford him; we ſhall only ſelect ſuch paſſages as appear particularly entertaining or intereſting.

The following is a curious fact.

"Although there was only one naval expedition of a warlike nature in Mary's reign, and no material loſs or misfortune happened to the fleet, it diminiſhed exceedingly: and on 14,000l. being ordered to be applied to the fleet, both for repairing and victualling it, it was computed that 10,000l. a year would afterwards anſwer all neceſſary charges." P. 18.

The armament of the Spaniſh armada was the cauſe of great exertions and additions to our navy in the reign of Elizabeth. But we do not clearly comprehend the motive of the commiſſioners in *over*-rating the tonnage of ſhips, ſince the contrary is now the cuſtom.

"Elizabeth, ſoon after ſhe aſcended the throne, by building ſome ſhips of her own, conſiderably increaſed her marine: and ſhe encouraged the merchants to build large trading veſſels, which on occaſion were converted into ſhips of war. It is alſo ſaid that the commiſſioners of the navy *had liberty* to rate the ſaid veſſels at from 50 to 100 tons more than they meaſured." P. 21.

James the Firſt prohibited the importation or exportation of goods in any but Engliſh bottoms, ſo that if the aggrandiſement of the navy was not ſo much his object, he gave great encouragement to ſhip-building.

"The only naval expedition of conſequence undertaken in the reign of King James, was the attempt on Algiers." P. 43.

After a minute account of the force, embelliſhments, &c. of that celebrated ſhip "the Sovereign of the Seas," built by Charles the Firſt, Mr. D. adds,

"The abovementioned ſhip being a remarkable one, I will here add ſome further particulars concerning her. She was the largeſt ſhip that had ever been built in England, and is ſaid to have been deſigned only for ſplendour and magnificence: and to have been in ſome meaſure the occaſion of the loud complaints againſt ſhip money in this reign. But being taken down a deck lower, ſhe became according to report one of the beſt men of war in the world. She was in almoſt all the great engagements that were fought between England and Holland. On the 27th January, 1696, this ſhip (then called the Royal Sovereign) being laid up at Chatham in order to be rebuilt a ſecond time, accidentally took fire and was conſumed." P. 64.

Speaking of the commonwealth, the author ſays,

" We come now to a very buſy period of our naval hiſtory, when we had to encounter with the greateſt maritime power in Europe, and when our force had been conſiderably reduced: Prince Rupert having quitted the kingdom in the year 1648, with twenty-five ſhips under his command, none of which ever returned.

" The protector was ſo ſenſible of the reſpect paid by foreign ſtates to the naval power of this country, when kept in a reſpectable condition, that inſtead of reducing his navy at the concluſion of the war in 1654, he ordered all the ſhips to be repaired, and to be put into good condition. He alſo ordered new ones to be built, and fitted the ſtore houſes and magazines with all the neceſſaries for a fleet, as if it had been a time of the greateſt danger." P. 76.

" Eſtimates for the maintenance and ſupport of the navy were firſt laid before parliament in the time of the commonwealth: and the protector procured an annual grant of 400,000l. for the expence of the navy, which at his death in 1658, conſiſted of almoſt double the number of ſhips to what there were at the commencement of the civil wars." P. 78.

" After the death of Cromwell the funds for the fleet were diverted to various other purpoſes." P. 81.

We quote the laſt ſentence, as there appears a little ſeeming contradiction, when the following paſſages are collated from the reign of Charles the Second.

" That the king underſtood maritime affairs very well, and for the firſt ten years of his reign was very intent in promoting the increaſe of our naval power ſeems to be allowed by every one: and a perſon (Mr. Pepys) who was very capable of judging, ſays that " His Majeſty poſſeſſed a tranſcendent maſtery in all maritime knowledge." P. 84.

" When the parliament were aſſembled in February 1677, the king acquainted them with the decayed condition of the navy, and aſked money for repairing it. The houſe of commons, the ſame ſeſſion, voted 586,000l. for building thirty ſhips, and ſtrictly appropriated the money to that ſervice. Eſtimates were given in of the expence, but it was afterwards found they fell ſhort near 100,000l. The king in October 1675, had likewiſe deſired ſupplies for building of ſhips, and 300,000l. was then voted for that ſervice, under very particular reſtrictions." P. 90.

King James the Second commanded the fleet himſelf, and had been in ſeveral engagements; he had likewiſe held the office of lord high admiral in his brother's reign.

" One of his firſt cares, therefore, was that of the navy; and by animating its officers, and enabling them (with ſuitable ſupplies.

plies of money) to uſe effectual endeavours for reinſtating it, he hoped to accompliſh his purpoſe within a reaſonable time. But ſuch was his want of ſucceſs, that after employing the utmoſt exertions of his authority in that important work during a complete year, he upon a freſh view of the condition of the navy, taken in January 1686, diſcovered that it was ſtill in a progreſſive ſtate of decline." P. 100.

" William and Mary."

" The king in his ſpeech to parliament in December 1697, acquainted them that the naval force of the kingdom was increaſed to nearly double what it was at his acceſſion, and that the charge of maintaining it would be proportionally increaſed, as it was certainly neceſſary for the intereſt and reputation of England, to have always a great ſtrength at ſea." P. 110.

"Great encouragement," Mr. D. obſerves, "was given to ſeamen in the reign of Queen Ann, " by taking the utmoſt care of the ſick and wounded; and ſpeedy payment of prize money, with many unuſual orders from time to time was iſſued in their favour, all which gave a mighty ſpirit to the ſeamen, and certainly contributed much to the ſucceſſes by ſea, which were ſo great, that after the battle of Malaga (in Auguſt 1704) we hear no more of the great fleets of France, throughout the remainder of the war." P. 120.

" At the acceſſion of George the Firſt, the generality of the fleet was pretty much out of repair, as might naturally be expected, after ſo long a war as had recently been concluded: in the courſe of which moſt of the ſhips built before the commencement of it, or in the early part thereof, muſt have gone through a great deal of ſervice. And at this early period of the peace, but few of thoſe ſhips could have been put into good condition." P. 126.

We paſs over the reign of George the Second, as nothing material occurred, and we cannot recapitulate the numerous improvements and actions of our navy in the preſent reign, exhibiting to us ſuch happy proofs of our national greatneſs; but ſhall conclude our extracts with the following, which is the laſt ſentence of Mr. D.'s book.

" Nelſon is gone! but while we ſo deeply lament our loſs, let not our enemies exult, or the nation deſpond. In ſuch a ſchool as the Britiſh navy, and with ſuch animating examples before them, it is not to be feared that a commander will not on every occaſion be found who will be capable of leading our fleets into battle with the utmoſt ſkill and bravery, or that our officers and ſeamen will not continue to deſerve their great and dear-bought fame." P. 230.

Having aſſiduouſly traced the " riſe and progreſs" of our navy, Mr. D. ſubjoins a copious appendix, containing ac-

counts of the periods when our dock yards were eſtabliſhed—the average number of ſhipwrights employed in the ſeveral dock yards, from 1702, to the preſent year—abſtracts of ſhips and veſſels, with their depth, breadth, force, &c. &c. built, rebuilt, or repaired, in his Majeſty's yards, or by contract, from 1646 to 1804—prices of tonnage for building ſhips and ſloops by contract—tables of dimenſions of ſhips—eſtimates of expences of *building*, *rigging*, *ſtoring*, and *victualling* ſhips—weight of anchors—length of cables—deſcription of the ſeveral ſorts of ordnance uſed in early times—obſervations on experiments performed in the yards as to the better mode of felling and ſeaſoning timber—and, finally, referring future ſtudents to the libraries and authorities he has ſo ſucceſsfully quoted.

Such is the nature of the work before us, which, as may be ſeen from the above curſory view, contains much intereſting and valuable information; it is elucidated by notes and references, enlivened by the author's own obſervations, and inſuring by variety of matter, a greater variety of readers, than the ſubject in general would be allowed to admit of: for however intereſting to moſt Engliſhmen the ſubject may be, yet to many it is a matter of indifference, whether Charles the Firſt neglected or improved the navy, or that fireſhips were firſt uſed in the reign of William and Mary. Mr. D. has, we preſume, from his ſituation, been able to ſtamp a greater validity on his work, by the authenticity of his authorities; to which he has likewiſe added the teſtimonies of the Archæologia, Charnock, Pepys, and other valuable works and writers, on the ſubject. He informs us with much modeſty, that had Mr. Lodge, agreeably to his printed prop ſals in 1794, proſecuted his deſign of publiſhing a naval hiſtory, this performance of his would probably have never ſeen the light: we cannot poſſibly judge how far we have to regret Mr. L.'s relinquiſhing his deſign, but without ſtudiouſly complimenting either the one or the other, it ſeems to have fallen into very good hands; and that, without the teſt of rivalſhip, its own merit will enſure its ſucceſs. Were we faſtidiouſly inclined, we ſhould condemn the minuteneſs and repetition of the liſts of the navy which occur ſo frequently, with little or no alteration, and engroſs ſo many pages of this work, but perhaps it may be intereſting to ſome, and is to be conſidered as part of the writer's plan.

ART.

ART. VI. *Principles and Practice of Naval and Military Courts Martial, with an Appendix illuſtrative of the Subject. By John M'Arthur, Eſq. &c. The ſecond Edition, on an entire new Plan, with conſiderable Additions and Improvements.* Two vols. 8vo. 1l. 1s. Butterworth, Egerton, &c. 1806.

THIS author had originally publiſhed a Treatiſe on Naval Courts Martial. A ſecond edition of his work having become neceſſary, he has been induced to "extend his reſearches to the principles and practice of Courts Martial in both departments." Mr. M'A. proceeds to ſtate, in his Preface, "that in the proſecution of this taſk, he has ſeduloufly arranged, from the old and new materials in his poſſeſſion, the two ſyſtems of naval and military juriſprudence now offered to the tribunal of the public; wherein it has been his endeavour to exhibit the parallel ſuperſtructures, in order that their diſcordance and analogy, the proportions of the one to the other, and their comparative merits and defects, may be aſcertained." The meaning of this figurative language is, that the author has united the conſideration of thoſe topics which correſpond to each other in the proceedings of Naval and Military Courts Martial. This plan is by no means judicious. The law by which our army is regulated is diſſimilar in many reſpects to that which reſpects our navy. The two ſyſtems are founded upon different ſtatutes and principles, which cannot be brought to claſs and aſſociate together, without ſome perplexity and confuſion. We acknowledge it to be the duty of the legiſlator and ſtateſman to inſtitute analogies, and aſcertain the proportions of thoſe laws by which the rights and liberties of a nation are affected; ſo that they may ameliorate the whole, and give to the people, as far as is practicable, an uniform rule, which, extending to all, leaves no particular claſs in ſociety, to regard the privileges of others with an envious and diſcontented eye.

But this book was not compoſed for politicians, nor is it adapted to their peruſal. It is deſigned for the uſe of naval and military officers, who are intereſted in the law, not only as being amenable to its proviſions, but as being liable to be called upon to exerciſe that moſt ſolemn function of deciding upon the honour and conduct of various members of their own order. To ſuch perſons, a perſpicuous and practical treatiſe, adapted to military habits and education, is not

only the moſt uſeful, but that which is alone uſeful. So far as it inſtitutes compariſons between regulations confined to one ſervice, with thoſe which relate to the other, it may ſerve to confound a mind unuſed to legal ſpeculations; and, as we fear, will oftener tend to excite invidious compariſons as to thoſe diſtinctions, which, we are ſorry to obſerve, renders their condition but too unequal in various reſpects, than to any other purpoſe.

This plan has thus given to the preſent book a greater appearance of confuſed and inartificial arrangement than it would have diſplayed if Military and Naval Courts Martial had formed diſtinct heads of diſcuſſion. Mr. M'A.'s book embraces a variety of legal matter, of which it was neceſſary to treat, rather with reference to the perſons for whoſe uſe the work is compoſed, than as they conſtitute immediate parts of his ſubject. His deſign was (and we think properly) to include in his treatiſe all knowledge which may be neceſſary to enable a military or naval officer to diſcharge his duty, as a member of a court martial, in whatever part of the world he may be called to diſcharge that duty. Some topics, however, might be omitted, not only without injury but with advantage to the work. Such are Chap. I. before Laws in General; the Anecdote about Sir Hyde Parker, vol. ii. p. 219.; and the Correſpondences, ib. from page 437, to the end of the volume; and many other parts of the Appendix. In particular, we advert to the Chronological Liſt of Trials; and Mr. M'A.'s violent reſentment againſt the Lords of the Admiralty, for refuſing to permit him to bring it down to the period of his publication. The ſmaller the compaſs into which books of this kind can be reduced, without material omiſſions, the more beneficial they will prove to thoſe for whoſe uſe they are written. But they are highly cenſurable ſo far as they imitate a Magazine, in retailing uſeleſs anecdote, or a party pamphlet, to gratify political prejudices. We are concerned to obſerve, that the preſent work contains various inſtances of theſe defects. Mr. M'A.'s ſtyle is diffuſe, and his mode of diſcuſſion rambling and unmethodical; ſo much ſo, that it is ſcarcely poſſible to turn over a page which does not exhibit examples of theſe faults. He is, in many inſtances, likewiſe inaccurate in his obſervations. Yet, upon the whole, this book may be conſidered as an uſeful performance.

ART.

ART. VII. *A Treatiſe on the Origin, Progreſs, Prevention, and Treatment of Conſumption. By John Reid, M. D.* 12mo. 317 pp. 7s. Phillips. 1806.

THE firſt five chapters of this volume may be conſidered as preliminary. They contain a conciſe deſcription of the reſpiratory organs, theories of reſpiration, accounts of the conſtituent parts of the atmoſphere, and an expoſition of the Brunonian doctrine, " which whatever may be its extravagancies or defects," the author ſays, p. 7, " is the only theory of medicine that in its firſt principles reſts upon the firm, and indeſtructible baſe of genuine philoſophy," a poſition we are not diſpoſed to controvert, not knowing what the firm and indeſtructible baſe of genuine philoſophy is. In the ſixth chapter the author treats of hemoptyſis, or pulmonary hemorrhage, which frequently, he admits, precedes, but does not neceſſarily lead to, or terminate in, conſumption. After expatiating on the numerous cauſes, and the very varied nature of this affection, the author proceeds to lay down the method of cure, and fortunately for " the *incipient* practitioner of medicine," p. 99, he has found p. 101, " that the vitriolic acid has the peculiar advantage of being admiſſible, by an appropriate regulation of its doſe and forms of adminiſtration, in almoſt every modification of pulmonary hemorrhage, whether the *irritative actions of the arterial ſyſtem are morbidly increaſed*, or more ſenſibly diminiſhed." The ſeventh chapter treats of catarrh, a more frequent precurſor of phthiſis pulmonalis, than the former affection. The cure of catarrh is directed in the next chapter, treating of pneumonia, or inflammation of the lungs, which the author conſiders as near of kin to catarrh, or as only a higher degree of the ſame affection. The author has often been able to trace pneumonia, and its too common conſequence, conſumption, to meaſles. The cough, which almoſt invariably accompanies the meaſles, ſhould be diligently attended to, and the patients ſhould not be conſidered as well, and allowed to return to their uſual habits of living, until it be entirely ſubdued. This is certainly a good practical rule. The method of treating pneumonia, recommended by the author, is nearly ſimilar to that which has been generally uſed from the time of Hippocrates. Bleeding largely and repeatedly, until the vehemence of the inflammation is abated, when bliſters are to be applied between the ſhoulders or over the breaſt, the bowels in the mean while are to be kept moderately

derately open by the exhibition of mild aperient medicines, and the patient is to be ſupplied with cooling and ſoftening drinks. But though our anceſtors were as well inſtructed in the mode of treating inflammation, as we their children, yet they were infinitely behind us in the knowledge of the modus operandi, of the means they employed. This was not diſcovered until the immortal John Brown aroſe, " who boldly diſengaging himſelf from the trammels of ſcholaſtic error, p. 6, and diſregarding the falſe glare of deceitful analogy, ſought an acquaintance with the laws of life, by obſerving and generalizing its peculiar phenomena."

It is true, that the diſcovery of this new ſource of knowledge has not, as yet, led to an amelioration of our practice; for that we muſt wait, perhaps, until ſome other genius, equally ſublime, ſhall illuminate our hemiſphere. But though we may not have learned to cure diſeaſes with more certainty, we talk of them more eloquently.

Beſides theſe general rules for the treatment of pneumonia, this author thinks we have diſcovered in the digitalis, a very powerful remedy for the complaint, which " has effected," he ſays, p. 135, " a revolution in medical practice, as it relates to the counteraction of inflammatory diſorders." He acknowledges, however, that it has not completely anſwered the high encomiums beſtowed upon it by ſome of its admirers, but ſtill thinks, with Dr. Currie, that " it may almoſt be ſaid to be poſſeſſed of a charm for allaying inordinate action of the heart and arteries; and in this point of view, as well as for its efficacy in ſome kinds of dropſy, particularly hydrothorax, its introduction into medicine is one of the greateſt benefits our ſcience has received in modern times."

Having warmed himſelf with the contemplation of the power this deleterious drug poſſeſſes of diminiſhing the quickneſs of the circulation, (and almoſt every other poiſon taken into the ſtomach produces the ſame effect) this author ventures to recommend it, nay ſpeaks of it as almoſt a ſpecific for the cough attendant on the meaſles, and ſome other ſimilar complaints. " Theſe eruptive diſorders," he ſays, p. 140, " more generally occur in the peculiarly irritable habits of children, in whom excitability can, for the moſt part, be moderated with extreme facility by a judicious employment of this powerful drug. The cough, which is frequently violent, may generally be ſubdued by fox-glove, in doſes apportioned to the age of the patient, and to the degree of prevailing irritation." But the digitalis is ſo uncertain in its operation, and ſo little under controul, that we are

perſuaded

perſuaded it will often happen that no alteration in the velocity of the pulſe will be perceived, until ſuch a quantity of the poiſon has been taken as will not only moderate, but altogether extinguiſh the excitability, or, more properly, the life of the patient. The digitalis ſeems therefore in a peculiar manner improper to be adminiſtered to the very delicate ſubjects for whom it is here recommended.

The author proceeds to treat of tubercles, another ſource of conſumption; he then deſcribes the conſtitutions moſt prone to the diſeaſe, and in the eleventh chapter he informs us in what manner this tendency is to be counteracted. Perſons of delicate complexions, and of irritable habits, who are ſubject to enlargement of the glands of the neck, or to hemorrhage from the lungs, who have narrow cheſts and long necks, are more liable than others to this complaint, which uſually makes its firſt appearance about the time of puberty. Of trades or occupations diſpoſing to conſumption, the author thinks it may be laid down as a general rule, that thoſe carried on in cloſe confined rooms have the greateſt, thoſe in the open air, as the butchers, ſailors, gardeners, and grooms, have the leaſt tendency to produce the complaint. The rules neceſſary to be obſerved for preventing conſumption in perſons prediſpoſed to the complaint, are given under the heads of diet and regimen, clothes and habitations, exerciſe and bathing. On each of theſe ſubjects the obſervations are in general judicious, but ſuch as have been ſo often repeated, as not to need being noticed here.

In the twelfth and thirteenth chapters, which conclude the volume, the author gives what he calls the hiſtory of pulmonary conſumption, alſo accounts of ſome diſorders reſembling conſumption, with further obſervations on the method of treating them. The marks by which it has been ſuppoſed, conſumption might be detected on its firſt attack, are ſo uncertain and irregular in their appearance, that no dependence, this author acknowledges, are to be placed on them. This muſt neceſſarily be the caſe, as the firſt ſymptoms of conſumption are the ſame as thoſe of a ſimple catarrh or cold. It is only, therefore, by thoſe ſymptoms continuing and increaſing, notwithſtanding proper attention has been paid to them, inſtead of diminiſhing, and at the end of a few days diſappearing, that we are led to a ſuſpicion of their terminating in conſumption. Regularity in diet, keeping the body as nearly as may be in a moderate and equal degree of warmth, and avoiding all ſubjects of irritation, either

corporeal

corporeal or mental, are among the means recommended by the author in the cure of conſumption, when curable, which it only is, he obſerves, in its early ſtages; but the remedy on which he principally depends is the fox-glove, "which, under due regulations," he ſays, p. 244, "and with ſufficient attention to other circumſtances of regimen and diet, may be employed with a proſpect of almoſt invariable relief." The relief afforded by the digitalis in conſumption, is ſuppoſed to be produced by its power of diminiſhing or reſtoring the balance of excitability, in different parts of the ſyſtem, a want of which occaſions hectic, the invariable attendant on the complaint. "A want of due balance in excitability, between the lymphatic and other parts of animal organization, appears to conſtitute the eſſential character of ſcrophula in its different forms; and to this inequality the phenomena of hectic fever are perhaps with moſt propriety to be attributed." We have no doubt that the author thinks he has ſome idea of *a balance of excitability* between the lymphatics, and other parts of animal organization, although it might not be eaſy for him to make the doctrine intelligible to the uninitiated; fortunately it is not abſolutely neceſſary that it ſhould be known. To diminiſh the velocity of the circulation, without materially reducing the ſtrength of the patient, is the object to be attained, and this the author thinks the digitalis is competent to perform. Some experience, and an intimate acquaintance with the practice of others, who have uſed the digitalis oftener than we have, convince us that it is both too violent and too uncertain in its effects, to merit the commendation laviſhed upon it in this work. The author has ſeen, and is ſatisfied, that inhaling a modified atmoſphere, from which we were promiſed by another theoriſt, the moſt important benefit in this complaint, has completely failed, p. 267, and the practice of adminiſtering it is abandoned. Had he deferred the publication of this treatiſe a few years longer, the work in other reſpects would probably have been much benefited by the delay, and we have no doubt he would have found he had abundant reaſon for altering the opinion he at preſent entertains of the efficacy of the digitalis, either in conſumption or dropſy.

ART.

ART. VIII. *A View of the Evidences of Chriſtianity, at the Cloſe of the pretended Age of Reaſon. In Eight Sermons, preached before the Univerſity of Oxford, at St. Mary's, in the Year* 1805, *at the Lecture founded by the Rev. John Bampton, M. A. Canon of Saliſbury. By Edward Nares, M. A. Rector of Biddenden, Kent, and late Fellow of Merton College, Oxford.* 8vo. 543 pp. 10s. 6d. At the Univerſity Preſs. Rivingtons, &c. London. 1805.

THE inſtitution of Canon Bampton, allowing an extenſive range of theological ſubjects to the preachers appointed under it, has produced ſome of the moſt important illuſtrations of ſacred truth that the preſent age has ſeen. Some of theſe have lately claimed our notice; and, in particular, the elaborate reſearches and acute remarks of Dr. Lawrence, concerning the language of our reformers, as connected with the right interpretation of certain articles of our church, long and profitably detained our attention.

Dr. L. contended, and with great ſucceſs, againſt the Calviniſts. The preſent lecturer takes a larger field, and oppoſes, in turn, all thoſe who, in the late pretended Age of Reaſon, have endeavoured, in any way, to employ the diſcoveries of modern times to the ſubverſion of religious truth. His general object is to ſhow that, notwithſtanding all theſe attacks, Chriſtianity ſtill remains uninjured; and that, with every advantage of extended knowledge, acute talents, and unreſtrained diſcuſſion, the aſſailants have, in fact, made no impreſſion on that holy edifice which Chriſt founded, and his Apoſtles built up on his foundation. Theſe lectures may be conſidered, therefore, as giving a general view of that conteſt which we have all ſeen carried on for ſo many years paſt, in ſo many different ways: with ſatisfactory arguments to ſhow that, in this conteſt, Chriſtianity has always been victorious, and is likely always to be ſo, from the nature of the caſe itſelf, and the fair analogy between what has been, and what may be expected.

So wide an extent of argument required, undoubtedly, ſome ſubdiviſion and arrangement; and the author accordingly deſcribes the chief objections of the opponents under the heads of HISTORY, PHYSICS, METAPHYSICS, ETHICS, and CRITICISM. This arrangement, however, is not exactly followed; which, indeed, could not eaſily have been effected; though it is always kept, to a certain degree in view. The firſt ſermon is employed in laying the foundation for the whole; by ſtating that Chriſtianity, in the

courſe of eighteen centuries, has been fairly put to the teſt which Gamaliel originally propoſed for it. "If this counſel, or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." If, therefore, it can be completely ſhown, that every human effort, for ſo long a period of time, has been inſufficient, not only to overthrow, but even to weaken Chriſtianity, the concluſion will irreſiſtibly follow, that undoubtedly it is of God.

"Had then Chriſtianity," ſays the Lecturer, "been of man, we may naturally conclude, from what has paſſed in the world ſince its firſt introduction, that it would before this have failed, either through ſome inherent defect, or from ſome outward oppoſition. I ſay from what has paſſed in the world ſince its firſt introduction, becauſe on this will depend the whole queſtion, as ſuggeſted by the advice of Gamaliel. Had Chriſtianity been no object of notice, or ſubject of enquiry, to any but its own diſciples, it might have endured juſt as long as it has done, whether founded in error or in truth. It would have depended on the temper and diſpoſition of thoſe only who embraced it: but records of indiſputable veracity tell us that it was from the firſt, and has been even to our days, as much an object of attention to its opponents, as to its friends and admirers. It has been in a ſtate of very critical trial and probation from its very firſt appearance; it has been aſſailed by every weapon ſuited to ſuch an attack; it has been perſecuted by the violent, derided by the infidel, ſpurned at by the wicked, miſrepreſented by the ignorant." P. 5.

The particular reference which the author has made in his title page to the expreſſion of the Age of Reaſon, is thus explained in the ſame diſcourſe:

"In the lapſe of ages there will be different periods, no doubt, more friendly than others to the developement of truth, as well as periods more favourable to the prevalence of error and prejudice. During ſome ages, the human mind may be ſupine, indolent, and placed in adverſe circumſtances as to its expanſion and its energies. At others, more favourable occaſions will occur, in which it ſhall be in the way of every advantage conducive to the advancement of knowledge, and the conſequent diſcovery of the moſt important truths. Such periods we may well trace in the revival of learning in Europe, and the glorious reformation of the Church.

"We have recently paſſed a period of no ſmall importance, though of a very queſtionable character. It has been oſtentatiouſly indeed denominated the *Age* of REASON. I do not mean to allude only to the work of a ſimple individual, diſtinguiſhed by this title; but allowing him the credit of having adopted a term admirably expreſſive not only of his own deſigns, but of that

that of many others who have made themſelves conſpicuous in the period I am alluding to, I propoſe to adopt it as a general title for that æra, in which Reaſon has been peculiarly oppoſed to Revelation, and, I think I may ſay, actual experiment made of its ſtrength and its effects *.

" A queſtion naturally ariſes, how has Chriſtianity paſſed through this period? Has Reaſon in *this* conflict got the better? Has ſhe recommended herſelf ſo as to be henceforth ſolely relied on, to the excluſion of all pretended Revelations? Has ſhe, in delivering man from the *rubbiſh* of *ancient prejudices* and *ſuperſtitions*, ſet him upon a ſure footing; fortified his ſoul againſt every terror; cleared it of every doubt and perplexity; and given it either the enjoyment or certain hope of eaſe and happineſs? Has ſhe eſtabliſhed a clear and *indiſputable* rule of right, whereby a man may not only regulate his actions with prudence and decorum, but become a kind and good neighbour to all around him? Has Reaſon, in this her *firſt* appearance upon earth, (for ſo the aſſumed title would inſinuate,) ſhewn herſelf ſuperior to thoſe *falſe* apparitions of her that *deceived* the world in *antient* times? Has ſhe done ſo much for us in this her own peculiar age, as to enable us not only to diſcard Revelation with contempt, but to ſee the emptineſs of thoſe vain pretenders of former days, who, aſſuming her name, ſought to enlighten the world in the ſame bold manner, and to releaſe it from the bondage of error and darkneſs?

" If ſhe ſhall be found to have done *this* for the world, let it *be* HER age! If ſhe has appeared *ſuperior to Chriſtianity*, more divine, more encouraging, more ſalutary in her doctrines and precepts, let us not live any longer in error, let us hail her as ſhe deſerves: let us fall proſtrate at her feet, as a meſſenger of *better tidings* than the *Goſpel* of Chriſt has proclaimed, muſt needs demand every teſtimony of regard and gratitude!

" We have, I conceive, no need to enquire whether the author, from whom we more particularly derive the title of the *Age* of *Reaſon*, was ſincere in calling it ſo, with reference to other diſcoveries beſides his own: it is enough to be certain that *he at leaſt* apprehended, from the general complexion of things, that ſuch a happy period was juſt then arrived; and if we examine into the circumſtances of thoſe particular times, we cannot fail to be ſatisfied, that a correſpondent ſpirit prevailed throughout the whole continent of Europe." P. 17.

The notes to all theſe diſcourſes are very extenſive, and it will eaſily be perceived, that no other method could be deviſed for completing the deſign of the Lecturer. In the

* See, as to the probable reſult, Profeſſor Brown's Appendix to Leland's View of Deiſtical Writers, 1798.

ſermons,

ſermons, it was not practicable to go into the minute conſideration of particular diſputes, the ſtatement of objections, and the complete anſwers to them. Theſe muſt, of neceſſity, in many inſtances, go to an extent which the allowed meaſure of pulpit diſcourſes, even under the largeſt deſcription, could by no means admit; and very few ſuch arguments could have been compriſed in eight ſermons. It remained, therefore, for the preacher to do little more than allude to the topics, in the diſcourſes themſelves, and reſerve the more ample diſcuſſion of them for the notes; in which, accordingly, he has compreſſed much argument, and the reſult of very extenſive reading.

Mr. E. N. appears to have given a full and careful examination to the allegation of unbelievers; and to have employed much time in ſatisfying his own mind as to the futility of their objections. He appears, beſides, to have applied himſelf with earneſtneſs to the ſtudy of thoſe ſciences from which they draw their weapons; and thereby to have enabled himſelf to judge with ſoundneſs, of the ſtrength or weakneſs of their arguments. It ſeems, therefore, that he has ſelected for his diſcuſſion, a ſet of topics which he was peculiarly well qualified to handle; and that the reader may expect the utmoſt ſatisfaction from an enquiry ſo conducted. In the ſecond diſcourſe, the author developes his plan, as far as it is capable of being formed; premiſing, however, that it is not practicable to keep the queſtions ſo diſtinct as might be wiſhed.

"Our reply to many of theſe objections would lie in a narrow compaſs, if we could have leave to reduce the ſeveral queſtions to their true terms, and confine them within their proper limits; but where *hiſtory* and *criticiſm* ſhould decide, we are for ever interrupted by metaphyſical and moral arguments, wholly inapplicable to the caſe. If we were to comply with all the demands of Deiſts, we ſhould not be allowed to appeal to the Canon of Scripture, till we had determined by *à priori* reaſoning both the utility and neceſſity of Revelation in general. We ſhould not be allowed to plead the evidence of miracles, till we had not only demonſtrated their poſſibility, but the ſufficiency and competency of *any* evidence to prove them true." P. 59.

Under ſuch limitations, his plan is deſcribed in the following manner.

"I have propoſed ſome arrangement of theſe objections, by referring them to the ſeveral heads of HISTORY, PHYSICS, METAPHYSICS, ETHICS, and CRITICISM: an arrangement, which, as far as it can be done, I ſtill mean to purſue. Under the head

of

of HISTORY I propoſe to conſider the extraordinary defect of all records and hiſtorical monuments, that could be alleged to be in *poſitive contradiction* to the Moſaic writings; even now that the whole globe has been traverſed, and every enquiry of that nature purſued and encouraged in a way unknown before. Under the head of PHYSICS I purpoſe to give an account of the invincible obſtacles, that ſeem to be in the way of our attaining to any clear comprehenſion of the cauſes that *have* operated in time *paſt* in the body of the earth; ſo as to enable us to form any conjectures from thence concerning the high or low antiquity of the general maſs of our globe. I ſhall notice the conſent of many celebrated naturaliſts to the *low* antiquity of our preſent continents, as deduced from obſervation, and the extraordinary facts that tend to corroborate the Scripture accounts of an *univerſal* deluge. Under the head of METAPHYSICS I ſhall have ſome remarks to make on the preſent ſtate of the queſtions, concerning the *materiality* of the *ſoul*, and the *neceſſity* of *human actions*; and I ſhall have frequent occaſion incidentally to notice the inefficacy of all ſpeculative reaſonings on certain ſubjects connected with *Theology*. Under ETHICS I propoſe to conſider the indiſpenſable neceſſity of a divine Revelation for moral purpoſes; to notice ſome of the moſt offenſive moral principles and ſyſtems of modern reformers, and to ſhew how ably Chriſtianity has been vindicated from the charge of omiſſions in this line. And under the head of CRITICISM I ſhall endeavour to point out the great abuſes to which it has been expoſed; its great utility to ſecure us from the miſrepreſentations of modern Deiſts; and the ſatisfactory manner in which it has recently been applyed to confute the dogmatical aſſertions of modern Unitarians." P. 60.

This ſtatement will at leaſt explain to the reader, how extenſive a courſe of enquiry is taken in theſe lectures, and how much ſatisfaction, on ſo many important points, he may expect to derive from them. In this diſcourſe alſo, ſome good remarks are made in oppoſition to Mr. Lindſey, who ſeems to have cenſured the inſtitution of ſuch lectures in general; and in reply to the almoſt unintelligible charge brought againſt our univerſities by Mr. Godwin, "that their forms of education all tend to encourage and ſupport *the ſyſtem of permanence*." We regard Mr. Godwin's Political Juſtice as ſo completely and permanently dead, by its own demerits; and ſo buried in the general and juſt contempt of the public, that we are not very anxious to ſee it refuted; but the following remarks, ariſing out of the ſubject, have our entire approbation.

"It would be well for the world, if this "ſyſtem of permanence" had been univerſally adhered to with the ſame manly ſteadineſs and cautious prudence, which have not only diſtinguiſhed

the Univerſities of this land, in theſe times, but the country in general. We have juſt cauſe to pride ourſelves in the reflection, that *we* have not, like others, madly abandoned to the rude demands of ſpeculators and reformers, opinions and principles, ſyſtems and inſtitutions, ſanctioned by experience, and recommended by the conſent and approbation of the wiſe and good, and learned of all ages. We have manfully withſtood the indiſcriminate outcry againſt *prejudices*, not *precluding enquiry*, but very wiſely turning our enquiries on the *new* principles propoſed to us. *We* were not to be deluded into the ſtrange belief, that *indifference* to all Religion, both *ſpeculative* and *practical*, was the beſt qualification for the examination of divine truths, and that all reverence and reſpect for the Bible were to be laid aſide, before we could be competent to judge of the doctrines it contains. Theſe *preparatives*, if not expreſsly inſiſted on, have been in more inſtances than one, approved and recommended, as the only means of attaining to "a rational ſyſtem of faith." Thoſe who begin to argue with us by perſuading us to diveſt ourſelves of *prejudices*, ſhould always excite our ſuſpicion. What they call *prejudices* may be very valuable principles; and inſtead of ſecuring ourſelves from deluſion by ſurrendering them at diſcretion, we may very poſſibly be parting with the beſt means of ſecurity againſt deception of the worſt kind." P. 70.

Againſt Dr. Geddes, alſo, who exhorted his readers "to lay aſide all theological prepoſſeſſions," concerning the divine legation of Moſes, and the inſpiration of the prophets, we find ſome uſeful remarks, both in the ſermon and in the notes. The following paſſage, ſtating how Chriſtianity has once prevailed, not only without *the aid* of prejudices, but *in oppoſition* to the very ſtrongeſt prepoſſeſſions, we cite as expreſſed, in moſt parts, with particular force.

"No prejudices whatſoever, in favour of Moſes and the Prophets, which we ſhall have derived from our forefathers, or imbibed by education, need be ſuſpected of biaſſing our judgments improperly; for it ſhould be remembered, that when Chriſtianity *firſt* made this appeal, ſhe was under perſecution, and it was her *future* eſtabliſhment that depended on the iſſue *. Every prejudice which is now thought to favour the Church, and to give an imaginary importance to the evidence of Scripture, was *then* againſt her: it was not the appeal of numerous adherents, connected by the leaſt ſhadow of temporal intereſt, but it was the appeal of Chriſt *crucified!* of impaled and impriſoned apoſtles! of a few wandering outcaſts! of dying martyrs! and yet ſhe *prevailed!* Her credentials were examined and admitted; the appeal was pro-

* See Stillingfleet's Origines Sacræ, p. 197. fol. edit.

ſecuted, the prophecies were ſearched, and the Church increaſed daily! And ſhall this evidence be *now* diſputed? Shall we be told that it is incomplete, and muſt be perverted to be made to apply? The appeal is ſtill open. It is a curious and intereſting enquiry; but in entering upon it, let it be thought *no prejudice*, but a meaſure both equitable and juſt, to approach theſe extraordinary records with reverence and reſpect; remembering that if the preſent exalted ſtate of the Chriſtian Church, in theſe realms, has rendered them ſuſpicious to her adverſaries, the firſt appeal was made when the Church was in diſgrace; when the power of the mighty, and the wiſdom of the wiſe, were againſt it; when the evidences referred to were only in the hands of a deſpiſed and perſecuted people, while the appeal was propoſed to the whole world; to the might and majeſty of ancient Rome, the learning and philoſophy of Greece, to the infatuations of the Jew, the corruptions of the Pagan. Theſe were the firſt to whom the evidence was offered; and I know not what advantage any can expect to gain by decrying thoſe prejudices, and that "*ſyſtem* of *permanence*," which lead us to reſpect theſe ſacred writings; except indeed, which is ſurely the truth, they would turn us entirely aſide from the conſideration of them; for if the preſent prejudices of reſpect and veneration were laid down, and the very worſt prejudices of the ancient pagan world aſſumed in their ſtead, even againſt *theſe* Chriſtianity *has* prevailed, and is entirely competent to do ſo ſtill." P. 76.

As we cannot pretend to do juſtice to the various topics which are handled in theſe diſcourſes, within the compaſs of a ſingle article, we ſhall defer to another opportunity the further ſpecimens we think it juſt to give, and the remarks which it may ſeem important to make.

[*To be concluded in our next.*]

ART. IX. *Madoc. By Robert Southey.* 4to. 557. pp. 2l. 2s. Edinburgh printed. Longman and Co. London. 1805.

THIS Poem, which, with an apparent alluſion to his own Joan of Arc, Mr. Southey aſſures us, does not aſpire *to the degraded title of Epic*, is not, he adds, to be tried "by the rules of Ariſtotle, but by the propriety of its adaptation to the purpoſes of poetry." This poſition, which will operate as a conſiderable abridgement of our labours, and muſt have materially facilitated thoſe of the author, who wrote, as he adviſes us to judge, without a ſtandard.

The queſtion, however, which he preſumes to be the only one, namely, the fitneſs of the ſtory for the purpoſes

of poetry, has been long anſwered. Voyages of diſcovery, and adventures among "ſavages and men of Ind," have formed the baſis of numerous poems, in all languages and all ages: it ſeems therefore a point of ſomewhat more importance at the preſent period, to inquire HOW the ſtory is related; and to this, though there are many others not leſs pertinent, which have eſcaped the notice of Mr. S. we muſt confine our animadverſions.

Madoc is divided into two parts of an unequal length, which are again ſubdivided into forty-five fits, or cantos, or ſections (for the author, who is too wiſe a man to follow his predeceſſors in trifles, gives them no deſignation) of which eighteen are occupied with the circumſtances that drove the hero from home; his voyage to the Gulf of Florida; his tranſactions there; and his ſubſequent return to Wales: the remaining twenty-ſeven narrate his ſecond voyage; his various conflicts with the Indians; and his final ſucceſs and ſettlement on the ſouthern ſhores of the Miſſouri.

The poem opens, very happily, with the return of Madoc from his firſt voyage. His feelings are well pourtrayed as he approaches the land; and the deſcription of the ſcenery is pictureſque and beautiful.

> "The ſun goes down.
> Far off his light is on the naked crags
> Of Penmanmawr, and Arvon's ancient hills;
> And the laſt glory lingers yet awhile,
> Crowning old Snowden's venerable head,
> That roſe amid his mountains." P. 2.

On his landing, he is met by Urien, his foſter-father, who acquaints him with the occurrences of the palace ſince his departure: the following is a ſhort ſpecimen of the converſation which paſſes between them.

> "Quoth Urien, He ſo doats, as ſhe had dropt
> Some philtre in his cup, to lethargy
> The Briton blood, that came from Owen's veins.
> Three days his halls have echoed to the ſong
> Of joyaunce.
> Shame! foul ſhame! that they ſhould hear
> Songs of ſuch joyaunce!" P. 6.

If this be poetry, it is poetry in its dotage; and indeed nothing can be more unfortunate than Mr. S.'s attempts, in general, at familiar dialogue. It would perhaps puzzle moſt of our readers to account for the chemical proceſs by which the

the following paſſage, not more untractable than a hundred others, was reſolved into metre.

" The old man replied, with difficult effort keeping down his heart, God, in his goodneſs, may reſerve for us that bleſſing yet! I have yet life enow to truſt that I ſhall live to ſee the day, albeit the number of my years well-nigh be full." P. 8.

The ſecond diviſion brings Madoc to the palace of his brother David, who is celebrating his nuptials with a Saxon Princeſs. Their meeting in this unexpected manner, after ſo long an abſence, gives birth to the following natural dialogue, which ſeems to be founded on that part of Triſtram Shandy where Uncle Toby and Trim kindle each others warlike paſſions, and make ſo deſperate a charge with chairs and tables!

" Aye,—many a day,
David replied, together have we led
The onſet!—Doſt thou not remember, brother,
How, in that hot and unexpected charge
On Keiriog's bank, we gave the enemy
Their welcoming?
And Berwyn's after-ſtrife!
Quoth Madoc, as the memory kindled him:
The fool that day, who in his maſque attire
Sported before King Henry, wiſhed in vain
Fitlier habiliments of javelin proof!
And yet not more precipitate that fool
Dropt his mock weapons, than the archers caſt,
Deſperate, their bows and quivers-full away,
When we leapt on, and in the mire and blood
Trampled their banner!
That, exclaimed the king,
That was a day indeed, that I may ſtill
Proudly remember." P. 13.

This ſilly anecdote is dragged out from Gibſon's Cambden, who tells of an eſtate in Dorſetſhire, held in grand ſergeantry, by finding a man to go before the King bareheaded and bare-footed, when he ſhould make war in Scotland; and as ſome records (very fortunately for Mr. S.'s purpoſe) ſay, *in Wales!* Mr. S. is undoubtedly a man of great reading: we wiſh his judgment were equal to his induſtry, but he ſelects the mean and ridiculous, with no leſs avidity than the curious and important paſſages of his author, and ſtrings them together in diſguſting alliance.

This heroic commemoration of mutual gallantry ends in a violent fit of anger, which is calmed by the ſalutary ar-

tifice of Goervyl, who invites her brother to give the hiſtory of his adventures. This he promiſes to do on the ſucceeding day, and in the interim the bard is called upon for the accuſtomed ſong. As this is a wedding-feaſt, ſomething appropriate to the occaſion might be expected; but we are put off with a ſyſtem of theology, (and a ſtrange one it is) as laid down in "the Triads of Bardiſm!" This is an unaccountable whim; but this is not the only inſtance in which the author chooſes to let "his reading appear, when there is no need of ſuch vanity." The concluſion of the bard's ſong, however, is in a better ſtyle, and more to the purpoſe.

In the third ſection, Madoc begins his narrative. He was feaſting at Dinevawr, (for Madoc, like Ulyſſes of old, is a great feaſter) when he heard of the death of his father, and of the contention of his brothers for the vacant throne. He haſtens to reconcile them; but their eagerneſs for hoſtilities defeats his pious purpoſe, and he only arrives at the field of battle to witneſs the carnage.

> "The fight, the ſounds,
> Live in my memory now,—for all was done!
> For horſe and horſemen, ſide by ſide in death,
> Lay on the bloody plain;—a hoſt of men,
> And not one living ſoul,—and not one ſound,
> One human ſound,—only the raven's wing,
> Which roſe before my coming, and the neigh
> Of wounded horſes, wandering o'er the plain." P. 21.

This is fine poetry and fine painting: and we know not how to forgive the writer's officious accuracy, for ſubjoining, in a note of plain proſe, that the battle was really fought two years after the period here mentioned; and that Hoel, whoſe dead body Madoc diſcovers on a heap of ſlain, made his eſcape from it, and died in Iceland. From this melancholy ſcene, Madoc is conducted by a peaſant to the cottage of a blind old man, who proves to be his couſin, Cynetha; and the prince, who is very proud of the virtues of his father, learns, with ſome confuſion, that the good King had put out his nephew's eyes for claiming his inheritance! This is not told in Mr. S.'s beſt manner*, nor is the remainder of this ſection executed with much attention, though the ſtory hinges upon it. We are not very deeply verſed in

* In the midſt of it we have the harſh and falſely accented word "cónsŭmmated." *Rev.*

Welſh

Welſh antiquities, and cannot therefore pretend to ſay what authority there is for repreſenting Cynetha as a very old man, ſince Madoc and he are brother's children, and muſt therefore be nearly of an age. In ſtrictneſs, the advantage ſhould be on the ſide of Madoc, who is the ſon of the elder brother.

But this is not the only incongruity. Madoc had taken no part in the diſpute for the ſucceſſion, and his brother David, the reigning King, manifeſts no hoſtility towards him; yet he is told by Cadwallon, the old man's ſon, that there is no ſafety for him in Wales, where he muſt either be "the victim or the murderer." In this ſtate of alarm, they walk towards the ſhore, and a project, on which the whole ſtory turns, is conceived and brought about in this ſingular manner.

> "Prince, quoth Cadwallon, thou haſt rode the waves
> In triumph, when the invaders felt thine arm.
> Oh what a nobler conqueſt might be won
> There,—upon that wide field!—What meaneſt thou?
> I cried.—That yonder waters are not ſpread
> A boundleſs waſte, a bourn impaſſable,—
> That Man ſhould rule the Elements,—that there
> Might manly courage, manly wiſdom find
> Some happy iſle, ſome undiſcovered ſhore,
> Some reſting place for peace.—Oh that my ſoul
> Could ſeize the wings of Morning! ſoon would I
> Behold that other world, where yonder ſun
> Speeds now, to dawn in glory!
> As he ſpake,
> Conviction came upon my ſtartled mind,
> Like lightning on the midnight traveller." P. 33.

And the next news we hear is, that he is on his voyage. Never was any thing more looſely told. The means by which Madoc prevailed on his countrymen to undertake ſo perilous, ſo hopeleſs an adventure; the reſources of his ingenuity, in providing two large large ſhips, in a port which had never probably ſeen any thing more bulky than a coracle or a canoe, and the ſcience however acquired, by which he propoſed to conduct his followers to "that other world," might and ſhould have formed an intereſting part of the ſtory. Here, in our opinion, lay the chief difficulty with which Mr. S. had to contend, and here, therefore, before we opened his poem, we imagined that he had exerted all his powers. But he has evaded every obſtacle, and diſ-

patched the whole of this important buſineſs in a ſtart and an exclamation!

> " I caught his hand;—kinſman, and guide, and friend.
> Yea, let us go together!" P. 34.

In the fourth Section, Columbus (Mr. S. calls him Madoc) purſues his voyage. The narrative is verſified with ſpirit from Robertſon and others, and ſome parts of it are truly beautiful. The following lines, copied from a well-known paſſage, though leſs chaſte perhaps than the original, are of no common hand:

> " 'Tis pleaſant, by the chearful hearth, to hear
> Of tempeſts, and the dangers of the deep,
> And pauſe at times, and feel that we are ſafe;
> Then liſten to the perilous tale again,
> And, with an eager and ſuſpended ſoul,
> Woo Terror to delight us." P. 42.

The fifth Section lands Madoc on the ſouthern coaſt of the Floridas, where he is received with wonder and kindneſs by the natives. There is not much to detain us here, for we can diſcover nothing of novelty. It is true, that Madoc accumulates his wonders for the amuſement of his audience, and when firſt told, they muſt have been highly intereſting; but we have met with them in a thouſand different places, and ſlumber over the uſeleſs repetition. Fire-flies, water-ſpouts, flying-fiſh, &c. &c. cannot give zeſt to a poem in the preſent day, and the reader looks for ſomething leſs trite.

In an occaſional viſit to one of the Chiefs, Madoc takes notice of a boy of different features from the reſt: this youth, whoſe name is Lincoya, follows him on board, and, by ſigns and broken language, (for Madoc, like Cortes, muſt have an interpreter) invites him to continue his voyage up the great river Miſouri. Here he lands, and is conducted to an Indian village.

The ſixth diviſion gives an accurate account of the cuſtoms of the Floridans, as deſcribed in the hiſtory of voyages. Erillyab, the Queen, (an ill-conſtructed name) receives the hero at the door of her hut; while they are engaged in converſation, a prieſt approaches, and ſeizes upon two children, with an intent to bear them off to Aztlan, a neighbouring ſtate, as a tributary ſacrifice to the gods. Madoc interpoſes, and his threats excite ſuch a ſpirit of reſiſtance in the Hoamen, that the prieſt returns to the Aztecas full of rage and ſhame, but without his prey. The King, naturally ſurpriſed

ſurpriſed at this oppoſition in his vaſſals, invites the ſtranger, who had authoriſed it, to his coaſt. Madoc accedes to his requeſt, and a ſcene of ſome warmth takes place: on the whole, however, Coanocotzin (ſuch, to uſe a witty expreſſion of the author, "is the *ugly-ography* of his name") comports himſelf with dignity; except that once provoked by the bluſtering of Madoc, he breaks out—

> "Lo this, quoth he,
> My club! and he threw back his robe; and this
> The arm that wields it!—'twas my father's once:
> Erillyab's huſband, King Tepollomi,
> He felt its weight—did I not ſhow thee him?
> He lights me at my evening banquet. There,
> In very deed, the dead Tepollomi
> Stood up againſt the wall, by deviliſh art
> Preſerved; and from his black and ſhrivelled hand
> The ſteady lamp hung down." P. 67.

This is not much unlike a paſſage in the exquiſite tale of Tom O'Shanter*.

> "Coffins ſtood up like open preſſes,
> Which ſhow'd the dead in their laſt dreſſes;
> And by ſome cantry's, deviliſh ſlight,
> Each in his cald hand held a light."

We could wiſh that a little of Burns' poetic ſpirit had been infuſed into the imitation; for, to ſay the truth, his Majeſty's boaſt is "*furieuſement proſaïque.*"

In the next ſection, a battle takes place betwen the Hoamen, ſupported by the Britons, and the Aztecas, in which the former, of courſe, are victorious. The prince with the hard name has no opportunity of wielding the club which felled king Tepollomi, for, juſt as the army began to march, he was taken ill! Mr. S. makes no uſe of machinery, but his accidents happen ſo marvelouſly a propos, that little is gained on the ſcore of probability: what is loſt by the omiſſion, in embelliſhment, is a queſtion into which we have not leiſure to enter. We do not, however, greatly approve of the poetical ſcepticiſm which is ſpreading among us, as it ſeems to argue a penury of invention, and a relaxation of literary toil.

Section VIII. Madoc repairs to Coanocotzin, with old Iolo, ("where got he that name, trow!") phyſician in ordi-

* The author, however, found the circumſtance in Torquemada, whom he quotes. P. 469.

nary

nary to the Cymri. He finds the monarch ill of a fever, which is ſubdued by the ſkill of his companion; when they diſcourſe together concerning the terms of peace. Theſe are moderate, Madoc only requires the Aztecas to give up the body of king Tepollomi, to free the Hoamen from their bloody tribute, and to abſtain from human ſacrifices. The firſt two are granted at a word, and with reſpect to the third, the king, who is truly an amiable character, adviſes Madoc to ſpeak with the prieſts about it. A conference is accordingly held; Cynetha, the blind old man, makes an harangue on the ſuperior claims of chriſtianity, which reduces the Pabas to ſilence, confounds Tezozomoc, the high-prieſt, and convinces the reſt of the aſſembly! A peace follows of courſe, and Madoc, leaving his new ſettlement in a proſperous ſtate, returns to Aberfraw in queſt of freſh adventurers. In the poetry of the laſt two ſections, there is not much to praiſe; nor can we altogether applaud the manner in which the Aztecas are made Chriſtians by acclamation. The appeals of Cynetha to heaven are too lightly made, and the ever-changing appellations of the Supreme Being, which are at once fantaſtic and unſcriptural, muſt give a pain to ſober minds, which we are confident Mr. S. never intended.

We have yet a word to ſay. That a veſſel ſetting out from a given port, and driving before the wind, ſhould accidentally touch on ſome part of a line ſix thouſand miles in length, which directly croſſed its courſe, might, and, we believe, actually has happened; but that the ſame veſſel, "ſtraying, like Whiſton, without pix or ſtar," ſhould make a particular point in a line not ſo many feet in extent, is a circumſtance that ſtartles credulity, and ſeems to require a little of that machinery which the author treats with ſuch diſdain. We never heard of any ſhips which found their way from port to port without mortal aſſiſtance, except thoſe of King Alcinoüs, and latterly, that of Mr. Southey's friend, Wordſworth, which, if we recollect rightly, is manned with a crew of ghoſts!

Section IX. We are not ſorry to return with Madoc to Wales, for this Indian expedition has failed to intereſt us. The hero's firſt thought is to perſuade his brothers to accompany him in his ſecond trip: to this the king, we ſcarcely know why, objects, and Madoc complains of his perverſeneſs to his ſiſter. This Section is written in a ſtyle of infantine goſſipping, which many of Mr. Newbery's little maſters and miſſes would think too puerile.

Section X. Madoc goes to viſit Cyveilioc, Prince of Powys; his journey is deſcribed with a pictureſque pen, as

is the hall of the chief in which the warriors are now aſſembled to celebrate "the Feaſt of Victory." The following extract has every quality of poetry, and the concluding lines are eminently beautiful.

"Around the Chieftain's board the warriors ſate;
The ſword, and ſhield, and helmet, on the wall,
And round the pillars, were in peace hung up;
And, as the flaſhes of the central fire
At fits aroſe, a dance of wavy light
Played o'er the reddening ſteel. The Chiefs, who late
So well had wielded, in the play of war,
Thoſe weapons, ſate around the board, to quaff
The beverage of the brave, and hear their fame.
Cyveilioc ſtood before them,—in his pride
Stood up the Poet-Prince of Mathraval;
His hands were on the harp, his eyes were cloſed,
His head, as if in reverence to receive
The inſpiration, bent; anon, he raiſed
His glowing countenance, and brighter eye,
And ſwept, with paſſionate hand, the ringing harp.
Fill high the Hirlas Horn! &c." P. 99.

The ſong of Victory is a genuine Welſh ode: it is verſified with great ſpirit, but ſomewhat too cloſe to the letter; yet ſuch is the infatuation of the poet, that, having procured a more literal verſion of the original, of immeaſurable length, he regrets that he received it too late to avail himſelf of it on the preſent occaſion! Without conſidering that its abruptneſs, its rude antiquity, and its impenetrable obſcurity, would by no means harmonize with the reſt of the poem. Whatever may be thought of this, however, there can be but one opinion of what follows, which amply redeems a thouſand ſuch defects as we have noticed. It may be doubted whether the Engliſh language be in poſſeſſion of many finer paſſages.

"Here ceaſed the ſong.
Then from the threſhold on the ruſh-ſtrewn floor
Madoc advanced. Cyveilioc's eye was now
To preſent forms awake, but, even as ſtill
He felt his harp-chords throb with dying ſounds,
The heat and ſtir and paſſion had not yet
Subſided in his ſoul. Again he ſtruck
The loud-toned harp.—Pour from the ſilver vaſe,
And brim the honourable Horn, and bear
The draught of joy to Madoc,—he who firſt
Explored the deſert ways of Ocean, firſt,
Through the wide waſte of ſea and ſky, held on
Undaunted,

Undaunted, till upon another World,
The Lord and Conqueror of the Elements,
He ſet his foot triumphant! Fill for him
The Hirlas! fill the honourable Horn!
This is a happy hour, for Madoc treads
The hall of Mathraval; by every foe
Dreaded, by every friend beloved the beſt,
Madoc, the Briton Prince, the Ocean Lord,
Who never for injuſtice reared his arm.
Give him the Hirlas Horn! fill, till the draught
Of joy ſhall quiver o'er the golden brim!
In happy hour the hero hath returned!
In happy hour the friend, the brother, treads
Cyveilioc's floor!" P. 102.

In the eleventh Section, Cyveilioc carries Madoc to a Gorſedd or Bardic meeting; and here Mr. S. pours out a profuſion of antiquarian knowledge. Undoubtedly the narration is very exact, but as no one will conſult the poem on ſuch a point of hiſtory, we ſhould have been pleaſed, if the author had given a looſe to his fancy, and intermingled ſomething of his own, in which he is commonly ſucceſsful. The deſcription of Caradoc, one of the aſpirants, is of this kind, and fully juſtifies our obſervation.

" Inclining on his harp,
He, while his comrades in probation ſong
Approved their claim, ſtood hearkening, as it ſeemed,
And yet like unintelligible ſounds
He heard the ſymphony and voice attuned;
Even in ſuch feelings as, all undefined,
Come with the flow of waters to the ſoul,
Or with the motions of the moonlight ſky.
But when his bidding came, he at the call
Ariſing from the dreamy mood, advanced,
Threw back his mantle, and began the lay." P. 112.

The ſong of Caradoc, which is not extremely intereſting, is formed from a variety of old traditions, all which are faithfully detailed; but in the concluſion he turns it adroitly enough to the praiſe of Madoc, and his projected expedition, which thus becomes highly popular.

Section XII. From Mathraval, where Madoc ſeems to have ſpent his time very pleaſantly, he proceeds to Dinevawr, the reſidence of Rhys-ab-Gryffidd. On the road he ſtops to view a dam, formerly erected by the beavers.—This is one of the artifices by which Mr. S. lengthens out his poem beyond all endurance —*dulces nectit in omne moros.*

While he is muſing on the viciſſitudes of this unfortunate community, now reduced to one ſolitary being, he is joined by his brother Ririd, in the garb of a peaſant, whom he prevails on to accompany him to Rhys. Madoc and the lord of Dinevawr ſit down to cheſs: and here a notable adventure takes place. The good old man recollects that he had a poſt in the houſe, into whoſe buſineſs he had not yet found leiſure to inquire, and being now tired of play, ſends for him into the hall.

" Now the Meſſenger
Entered the hall; Goagan of Powys-land,
He of Caer-Einion was it, who was charged
From Gwyneth to Deheubarth; a brave man,
Of copious ſpeech. He told the royal ſon
Of Gryffidd, the deſcendant of the line
Of Rhys-ab-Tudyr-mawr, that he came there
From David, ſon of Owen, of the ſtock
Of kingly Cynan. I am ſent, ſaid he,
With friendly greeting; and as I receive
Welcome and honour, ſo, in David's name,
Am I to thank the Lord of Dinevawr.

Tell on! quoth Rhys, the purport and the cauſe
Of this appeal?
Of late, ſome fugitives
Came from the South to Mona, whom the King
Received with generous welcome. Some there were
Who blamed his royal goodneſs; for they ſaid,
Theſe were the ſubjects of a rival Prince,
Who, peradventure, would with no ſuch bounty
Cheriſh a northern ſuppliant. This they urged,
I know not if from memory of old feuds,
Better forgotten, or in envy. Moved
Hereby, King David ſwore he would not reſt
Till he had put the queſtion to the proof,
Whether, with liberal honour, the Lord Rhys
Would greet his meſſenger; but none was found,
Of all who had inſtilled that evil doubt,
Ready to bear this embaſſy: I heard it,
And did my perſon tender,—for I knew
The nature of Lord Rhys of Dinevawr.

Well! quoth the Chief, Goagan of Powys-land,
This honourable welcome that thou ſeekeſt,
Wherein may it conſiſt?
In giving me,
Goagan of Powys-land replied, a horſe
Better than mine, to bear me home, a ſuit

Of ſeemly raiment, and ten marks in coin,
And raiment and two marks to him who leads
My horſe's bridle." P. 124.

This mean and contemptible anecdote, told in metre not unworthy of it, is a marked diſgrace to the poem. Mr. S., however, thinks differently on the ſubject; he calls it "a very characteriſtic ſtory," and felicitates himſelf on the chance by which he diſcovered it in "Mr. Yorke's curious work on the Royal Tribes of Wales," p. 497. He has taken no freedom, he aſſures us, "with the original, except adapting the orthography of Gwgan to an Engliſh eye, and altering five pounds to ten marks!" We wiſh he had omitted it altogether: for our parts, we ſee not the wiſdom of ranſacking old records for every fooliſh tale that marked the days of barbarous ignorance, to bombaſt and ſtuff out a ſtory much too long in itſelf, with extraneous matter. Madoc will, ere long, perhaps ſee a ſecond edition, and we counſel Mr. S. in all the ſincerity of regard, to ſend this mumping Goagan of Powys-land back to Mr. Yorke.

Section XIII. Madoc takes leaves of the hoſpitable chief, and bends his ſteps to the Irb of Bardſey, the burial place of his anceſtors: the day was fair when he landed, and the poet whom we have lately ſeen grovelling through the miſerable hiſtory of Goagan of Powys-land, burſts forth into theſe inimitable ſtrains.

"There was not, on that day, a ſpeck to ſtain
The azure heaven; the bleſſed Sun, alone,
In unapproachable divinity,
Careered, rejoicing in his fields of light.
How beautiful, beneath the bright blue ſky,
The billows heave! one glowing green expanſe,
Save where along the bending line of ſhore
Such hue is thrown, as when the peacock's neck
Aſſumes its proudeſt tint of amethyſt,
Embathed in emerald glory. All the flocks
Of Ocean are abroad: like floating foam,
The ſea-gulls riſe and fall upon the waves;
With long protruded neck the cormorants
Wing their far flight aloft, and round and round
The plovers wheel, and give their note of joy.
It was a day that ſent into the heart
A ſummer feeling: even the inſect ſwarms
From their dark nooks and coverts iſſued forth,
For one day of exiſtence more, and joy." P. 129.

Really Mr. S., who can write thus, is inexcuſable, when he is flat and low.

The

The monks had been warned of Madoc's coming, and they therefore receive him with a ſolemn ſervice for the ſouls of his progenitors. This is deſcribed in the poet's beſt manner; and thoſe who have witneſſed a clauſtral proceſſion in Catholic countries, will be infinitely ſtruck with the truth and beauty of the following lines.

" But the place
Was holy;—the dead air, that underneath
Thoſe arches never felt the healthy ſun,
Nor the free motion of the elements,
Chilly and damp, infuſed aſſociate awe:
The ſacred odours of the incenſe ſtill
Floated; the daylight and the taper-flames
Commingled, dimming each, and each bedimmed;
And as the ſlow proceſſion paced along,
Still to their hymn, as if in ſymphony,
The regular foot-fall ſounded; ſwelling now,
Their voices in one chorus, loud and deep,
Rung o'er the echoing aiſle; and when it ceaſed,
The ſilence of that huge and ſacred pile
Came on the heart." P. 132.

While Madoc is feaſting with the abbot, (this is never forgotten) he is called out by his nephew Llewelyn, the rightful heir of the throne, who had croſſed from the mainland to meet him. Madoc, who is every where beating up for volunteers, invites the prince to join him: this the high-ſpirited youth declines, and we think him ſo much in the right, that we could almoſt wiſh Madoc had abandoned his own enterpriſe to further that of Llewelyn. In this part of the poem there is both pathos and dignity.

Section XIV. The hero proſecutes his journey to Aberfraw, but turns aſide on the way to view the cottage in which he had been formerly received by Cynetha. Here, with his uſual good fortune, he finds the miſtreſs and child of his brother Hoel, whom he perſuades to accompany him. We could be copious in the praiſe of this ſection: the deſcriptive part of it is ſurpriſingly beautiful, and the narrative artleſs and affecting in the higheſt degree. We honour the taſte and feeling that could ſo happily apply " the lay of love." Hoel is yet celebrated by his countrymen for his amatory Odes, of which ſeveral are extant. Madoc, who is not aware of the relationſhip in which his fair hoſteſs ſtands to him, but who ſees her dejected and forlorn, catches up the harp to divert her ſorrows, and ſings her one of his brother's ſongs; one—of which, unknown to him, ſhe herſelf was the ſubject!

" He

" He took the harp
That ſtood beſide, and, paſſing o'er its chords,
Made muſic. At the touch the child drew nigh,
Pleaſed by the ſounds, and leant on Madoc's knee,
And bade him play again: So Madoc played,
For he had ſkill in minſtrelſy, and raiſed
His voice, and ſung Prince Hoel's lay of love.

I have harneſſed thee, my Steed of ſhining grey,
And thou ſhalt bear me to the dear white walls.
I love the white walls by the verdant bank,
That glitter in the ſun, where Baſhfulneſs
Watches the ſilver ſea-mew ſail along.
I love the glittering dwelling, where we hear
The ever-ſounding waves; for there ſhe dwells,
The ſhapely Maid, fair as the ocean ſpray,
Her cheek as lovely as the apple flower,
Or evening's ſummer glow. I pine for her;
In crowded halls my ſpirit is with her;
Through the long ſleepleſs night I think on her;
And happineſs is gone, and health is loſt,
And fled the fluſh of youth, and I am pale
As the pale ocean on a ſunleſs morn.
I pine away for her, yet pity her,
That ſhe ſhould ſpurn a love ſo true as mine." P. 144.

We have, however, one objection to the narrative of Llaian, which does not ſo much affect its beauty as its propriety. She tells her affecting ſtory with all the bluſhing fears of a lady of the preſent day: we apprehend that a Welſh damſel of the 12th century would ſcarcely have accounted it a violent diſgrace to bear a child to a prince; and ſure we are, that the ſenſitive delicacy here diſplayed accords but ill with the rude and barbarous manners diſplayed in other parts of the poem.

Section XV. Madoc, who, as the reader muſt have diſcovered, travels by eaſy ſtages, ſees in the neighbourhood of Bangor, " a princely cavalcade."

" What have we here
Quoth Madoc then, to one who ſtood beſide
The threſhold of his oſier-woven hut.
'Tis the great Saxon Prelate, he returned,
Come hither for ſome end, I wis not what,
Only be ſure no good!—How ſtands the tide?
Said Madoc; Can we paſs?—'Tis even at flood,
The man made anſwer." P. 152.

Euge, poeta!

The

The object of the prelate is to excommunicate Cyveilioc, for not joining the Cruſaders, and Mr. S. who, we regret to ſay, "beſtows ſomewhat too much of his tediouſneſs upon us" here, introduces a part of Ernulphus' curſe, which ſhocks Madoc no leſs than it long afterwards did Trim and my Uncle Toby, and gives birth to a vehement diſpute between him and the biſhop. In revenge, the latter determines that the bones of Madoc's father, who had died under an interdict, ſhall not be ſuffered to lie in the church. This is privately made known to the prince, and while Baldwin and his attendants are engaged at midnight in opening the vault, he ſuddenly ruſhes in, and interrupts the work. He is taken at firſt for the ghoſt of king Owen, who may naturally be ſuppoſed to feel ſome intereſt in what was going forward; but his voice betrays him, and the ſacrilegious crew are compelled by his threats to remove the corpſe from the ſtone coffin, wrap it up in fine linen, and commit it to the care of Madoc, by whom it is ſafely conveyed to the ſhips. All this, though probably meant for little more than to give the poet an opportunity of venting his ſpleen on the church, might be endured, were it not that his unhappy induſtry has dragged out from ſome old chronicle, a refutation of his own ſtory, and informed us, that the bones of the good old king are quietly repoſing in the church-yard of Bangor!

Section XVI. On his return to Aberfraw, Madoc finds "ſix gallant barks" nearly ready for ſea, and adventurers in abundance. This ſection is taken up with an unſucceſsful attempt on the part of the prince, to induce David to liberate one brother, and be reconciled to another. On the ſcore of poetry, we have not lately had much to admire.

Section XVII. The time is now arrived for Madoc's departure.

> "That day a Boy,
> Weary and foot-ſore, to Aberfraw came,
> Who to Goervyl's chamber made his way,
> And caught the hem of her garment, and exclaimed,
> A boon,—a boon,—dear Lady!" P. 169.

This unpromiſing commencement, is the introduction to a pleaſing ſtory, which relieves the dry narrative of the preceding ſections. The boy is Senena, the faithful miſtreſs of Caradoc, who is now on board, indignant at her ſuppoſed perfidy. It does not appear why ſhe conceals herſelf from him, but Mr. S., by prematurely diſcloſing her ſex, has weakened the effect of the epiſode.

The laſt day is paſt in banqueting with the king, and the author, with ſingular judgment, has given the bard a ſong, which awakens all the heroic and all the tender feelings of the prince. We have ſometimes thought, in the courſe of our examination of this poem, that a perſon like Madoc, uniformly deſcribed as alive to all the glories of his anceſtors, and warmly attached to the ſpot which gave them birth, was not extremely likely to abandon his home in queſt of he knew not what. We ſhould rather expect ſuch a one to join with Rodri, in ſupport of the brave Llewelyn: but Madoc, all patriotic as he is, reſerves his courage for ſtrange adventures, and overlooks the claims of his rightful ſovereign and his country. This ſection has many beauties, and is at once intereſting and affecting.

Section XVIII. While yet near the land, they are boarded by Llewelyn and Rodri, who had juſt eſcaped from priſon by the prince's aſſiſtance. Rodri ſcornfully rejects Madoc's invitation to ſhare his enterpriſe, and Llewelyn replies to his unmanly exclamations in a ſpeech which will make more impreſſion on the reader than it ſeems to have done on the "Lord of Ocean."

> "Fear not thou
> For Britain! quoth Llewelyn; for not yet
> The country of our fathers ſhall reſign
> Her name among the nations. Though her Sun
> Slope from his eminence, the voice of man
> May yet arreſt him on his downward way.
> My dreams by day, my viſions in the night,
> Are of her welfare. I ſhall mount the throne,—
> Yes, Madoc! and the Bard of years to come,
> Who harps of Arthur's and of Owen's fame,
> Shall with the Worthies of his country rank
> Llewelyn's name." P. 183.

We hear no more of Llewelyn; and it is for the author to conſider whether he has done well in exciting an intereſt for this gallant prince, which few will feel for the hero of the poem, and then diſmiſſing him for ever.

We have dwelt ſo long on the firſt part of the poem, or "Madoc in Wales," that we have not room, even if we had inclination, to enter at any length into the ſecond part, or "Madoc in Aztlan:" but, indeed, there is no temptation to be prolix, for, in quitting Wales, we quit nearly all that is intereſting in this voluminous production. We ſhall, however, purſue the ſtory at a future opportunity, and ſubjoin our general remarks.

(To be concluded in our next.)

ART

ART. X. *Dialogues on the Doctrines and Duties of Chriſtianity: intended for the Inſtruction of the Young, and to lead them to the Study of the ſacred Scriptures. In Two Volumes. By Mrs. John Jackſon.* 8vo. 627 pp. 15s. Rivingtons. 1806.

THE labours of Mrs. Trimmer, Mrs. More, Miſs Hamilton, and others, on the ſubject of education, reflect honour not only on themſelves, but alſo on the country in which ſuch labours are duly eſtimated. It has been ſaid *, that, on the continent, ladies of education have leagued with the philoſophers of the *modern ſchool* to corrupt the principles of youth, and to diffuſe that ſpirit of anarchy and irreligion which was firſt excited by Voltaire and his aſſociates, and has drenched Europe in blood. How different has been the conduct of the Britiſh fair? The writings of Helen Maria Williams indeed may be thought an exception; but Miſs Williams ſeems to have renounced her country; and we truſt, that the country which has encouraged the works to which we have alluded, is equally ready to renounce her.

To the reſpectable liſt of female authors, who have written with diſtinguiſhed abilities on this moſt important of all ſubjects, we have now to add the name of Mrs. Jackſon, whoſe elegant volumes contain much ſound inſtruction in language generally correct and always perſpicuous. *Dialogues* indeed they are not; and it is well that they are not; for we do not at preſent recollect one Britiſh author who has ſucceeded as a writer of philoſophical and religious dialogues, except the celebrated Berkeley, biſhop of Cloyne. His *Minute Philoſopher* is indeed an example of that ſpecies of compoſition, to which nothing, perhaps, will be found equal ſince the days of Plato; but what are the dialogues of Hume, and Lyttelton, and others, who have endeavoured to tread in the biſhop's ſteps?

"A dialogue," ſays an elegant and judicious critic †, "ought to be a natural and ſpirited repreſentation of real converſation; exhibiting the characters and manners of the ſeveral ſpeakers, and uniting to the characters of each, that peculiarity of thought and expreſſion which diſtinguiſhes him from another."

Plato's dialogues are in fact the repreſentations of real converſations, carried on by ſpeakers whoſe characters and

* See Profeſſor Robiſon's *Proofs of a Conſpiracy, &c.*

† "Dr. Blair."

manners were diſtinctly marked, and well known to the writer of the dialogues. The *Minute Philoſopher* is the compoſition of a man, who, beſides poſſeſſing a very delicate taſte, and more than common genius, had converſed much with ſuch characters as he exhibits, and had imbibed the manner of his maſter Plato. Hence the characters and manners of his fair ſpeakers are ſo accurately diſtinguiſhed, that a reader of good taſte, after peruſing the firſt dialogue with attention, could hardly once miſtake *Alciphron* for *Lyſicles*, or *Crito* for *Euphranor*, though theſe names were effaced from the ſix remaining dialogues. But in the greater number of modern dialogues, even when written by men of learning and genius, the ſpeakers, or pretended ſpeakers, have no characters by which they are diſtinguiſhed from each other; and the apparent converſation, though interrupted by the awkward introduction of uſeleſs names, is one continued diſcourſe, in which the author appears throughout in his own perſon.

Such, truth compels us to ſay, are the dialogues before us. They are carried on between a *preceptreſs* * and her *pupil*; but the pupil, inſtead of aſking queſtions, or propoſing difficulties for ſolution, generally continues or concludes the diſcourſe which the *preceptreſs* had begun; while on ſome occaſions ſhe ſeems to change places with her *preceptreſs*. The ſubjects, however, of the dialogues are of ſo great importance, and in general ſo juſtly and ably treated, that the interruption given by the denominations of the ſpeakers, is the only thing exceptionable in the two volumes.

After a well-written introduction, pointing out the importance of the ſacred ſcriptures, and deſcribing the ſpirit with which they ſhould be ſtudied, Mrs. Jackſon treats, in ten dialogues, of which ſome are divided into parts,—

"Of the nature and attributes of God; of creation; of man in his original ſtate; of ſin and death; of redemption; of the divine and human natures of Chriſt; of ſacrifices, and the inſtitution of the Lord's ſupper; of the reſurrection and aſcenſion; of the holy Spirit; of the aſſent of the underſtanding to the truth of the Goſpel; of the effect of faith; of repentance, baptiſm, and the nature and conſtitution of the chriſtian church; of prayer; of the love of God; of the decalogue; of confirmation, and receiving the ſacrament of the Lord's ſupper; and of the general judgment."

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* We do not recollect to have ſeen this word before; and we certainly do not approve of it. *Rev.*

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As a ſpecimen of her manner, we ſhall extract part of her firſt dialogue on creation.

"We proceed now from contemplating the inherent perfection of God, to view and "*praiſe him in his noble acts**." Gen. i. 2, 3.

"Pupil.—*And the earth was without form, and void; and darkneſs was upon the face of the deep, and the* SPIRIT OF GOD *moved upon the face of the waters. And* GOD *ſaid, let there be light, and there was light.*

"*Precep.*—He who gave the light, inſpired the relater of this glorious truth.—The fact is announced in words of correſpondent ſublimity. As we pauſe on the reflections which they excite, we riſe from created light to that ALMIGHTY ſource which gave it being, "and who *dwelleth in that light which no mortal eye can approach unto*†," but which the "*pure in heart*‡" ſhall behold, when the "*heavens and the earth*§" ſhall "*have paſſed away.*" Rev. xxi. 28.

"Pupil.—*And the city had no need of the ſun, neither of the moon to ſhine on it, for the* GLORY *of* GOD *did lighten it, and the Lamb is the light thereof.*"

"*Precep.*—As we lift our eyes each returning day, to receive that light which ſhines upon our earth, let us raiſe our hearts towards the Fountain of a light ſurpaſſing all the glory which created light can unfold, of which the Pſalmiſt has ſpoken, and to which we may refer the ſublime words of one who drew largely from the ſcriptures.

"Hail! holy light, offspring of heaven, firſt-born,
Or of the eternal, co-eternal beam,
May I expreſs thee unblamed! Since GOD is light,
And never but in unapproached light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright eſſence uncreate.

"We have already obſerved, that creation was a communication of the divine goodneſs. Gen. i. 4, 5.

"Pupil.—*And* GOD *ſaw the light that it was good, and* GOD *divided the light from the darkneſs. And* GOD *called the light day, and the darkneſs he called night; and the evening and the morning were the firſt day,*

"*Precep.*—We perceive here not only the creation of light previous to any mention of the ſun, but that the morning and evening are ſpoken of, while the cauſe from which this viciſſitude now reſults, is not yet adverted to. We may account for this by ſuppoſing that the order of time, which was of ſlight im-

* "Pſalm cl. 2. † "1 Tim. vi. 16.
‡ "St. Matt. vi. 8. § "2 Peter iii, 10."

portance, (though the notification of facts was of the higheſt) was not obſerved in the relation; or that the Almighty prefigured, by periodically abated light, that courſe of things he was about to eſtabliſh. The cauſes of this, (if it was ſo) could not relate to man, and therefore we need not wonder at the conciſeneſs of a narration which anſwers the neceſſary end, by ſhowing, that without GOD "*was not any thing made that was made**." We may readily believe that the univerſal Father renders his providential diſpenſations to one race of beings, an evidence of his wiſdom and goodneſs to another. The time of which we ſpeak preceded the creation of Adam, but HE who "*ſtretcheth out the north over the empty place, and hangeth the earth upon nothing*†," was "*ſeen of angels*‡."

——"Think not, though men were none,
That heaven would want ſpectators, God want praiſe.

"He needed not time to effect his mighty work, yet condeſcended to that order which gave it its completion in ſix days, conſecrating the ſeventh. May we not, without preſumption, apprehend that this gradation took place for ſome purpoſe of good, relative to the creatures of God, on account of which he proceeded to regulate the elemental maſs in the manner we read, Gen. i. 6.

"Pupil.—*And* GOD *ſaid, let there be a firmament in the midſt of the waters, and let it divide the waters from the waters. And* GOD *made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was ſo. And* GOD *called the firmament heaven, and the evening and the morning were the ſecond day. And* GOD *ſaid, let the waters under the heaven be gathered together into one place, and let the dry land appear. And it was ſo. And* GOD *called the dry land earth; and the gathering together of the waters called he ſeas; And* GOD *ſaw that it was good.*

"*Precep.*—By this declaration we underſtand the adaptation of the creation to promote the happineſs or good of the ſenſitive creatures, to whoſe uſe it was deſtined§. Light is no ſooner ſpread over the face of chaos, than the rarer fluid particles aſcend in vapour, while the groſſer, parted from the maſs, are gathered together into one place, that the dry land may appear, and become fit to receive and nouriſh all vegetable productions. Gen. i. 11—16.

"Pupil.—*And* GOD *ſaid, let the earth bring forth graſs, the herb yielding ſeed, and the fruit-tree yielding fruit after his*

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* "St. John i. 3. † "Job xxvi. 7.
‡ "1 Timothy iii. 16.
§ "See this illuſtrated by Dr. Paley in his Natural Theology."

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kind, whoſe ſeed is in itſelf upon the earth. And it was ſo. And the earth brought forth graſs and herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed was in itſelf after his kind; and GOD *ſaw that it was good. And the evening and the morning were the third day. And* GOD *ſaid, let there be lights in the firmament of heaven, to divide the day from the night, and let them be for ſigns and for ſeaſons, and for days and for years. And let them be for lights in the firmament of the heaven to give light upon the earth. And it was ſo. And* GOD *made two great lights; the greater light to rule the day, and the leſſer light to rule the night. He made the ſtars alſo.*

" *Precep.*—The earth is now richly repleniſhed, and the heavens adorned with radiant and reſplendent bodies. Gen. i. 17.

" Pupil.—*And* GOD *ſet them in the firmament of the heaven, to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkneſs. And* GOD *ſaw that it was good. And the evening and the morning were the fourth day.*

" *Precep.*—The ſun which rules the day, and the moon which rules the night, ſerve us to meaſure the courſe of time, while they and it remain; but as we have ſeen them originate in creation, ſo we know that time itſelf, (the periods of which they now mark by the return of " *day and night, ſummer and winter, ſeed time and harveſt,*"*) " *Shall be no longer* †," and theſe glorious luminaries themſelves " *paſs away* ‡." " *Theſe ſhall periſh, but* GOD *ſhall endure,*" and, if we fail not in our duties we ourſelves alſo, " *ſhall inherit eternal life* ‖." But as it is the effect of our conduct in time which will follow us throughout eternity, let us " *while it is called to day* §," " *work out our ſalvation* ¶," and keeping in mind that ſtate of bleſſedneſs for which the preſent time is given us to prepare ourſelves, exalting our contemplation above every object of ſenſe, riſe with our ſublime poet, from the effect produced, to its great cauſe.

" Pupil.—Theſe are thy glorious works, Parent of good,
Almighty. Thine this univerſal frame, thus wondrous fair!
Thyſelf how wondrous then!"——P. 77.

That the ſentiments diſplayed in this paſſage are juſt, and that the language is elegant, will not, we think, be queſtioned; but the reader perceives that it has not one diſtinguiſhing feature of a dialogue. It is a ſpecimen, however, of a mode of inſtruction, which, if regularly practiſed, could not fail to be ſucceſsful. Mrs. Jackſon's object, in this pub-

* " Gen. viii. 22.
† " Rev. x. 6.
‡ " 2 Peter iii. 10.
‖ " St. Mark x. 17.
§ " Heb. iii. 13.
¶ " Phil. ii. 12."

lication, is, " to fix the young mind," as ſhe ſays*, " to a direct ſtudy of the ſcriptures, as they relate to the doctrines and duties of Chriſtianity." With this view ſhe introduces a teacher reading a ſhort lecture on each of theſe doctrines and duties, and at the end of every lecture, or diviſion of a lecture, mentioning the book, chapter, and verſe, where ſuch doctrine is taught, or ſuch duty enjoined. The pupil, who liſtens, muſt be ſuppoſed to have her Bible beſide her; to open it at the place or places referred to; and to read the texts on which her *preceptreſs* reſts the doctrine or precept inculcated in the lecture, making ſuch remarks on the text in connexion with the lecture as occur to her youth. In this form of a *book* to be read in the cloſet, there is not indeed much elegance; but the mode of inſtruction, if carried into practice by a governeſs and her pupils in real teaching, would tend more than almoſt any thing elſe that we can readily conceive, to ſtore the youthful mind with a connected collection of paſſages from the Old and New Teſtaments, on the moſt important topics of Chriſtianity; and lay ſuch a foundation of religious knowledge, and religious ſentiments, as could not afterwards be eraſed, either by the diſſipation of the age, or by the ſubtilties of ſophiſtry. As a model of inſtruction, therefore, the book cannot be too ſtrongly recommended; and the following extract, with which the whole is concluded, bears ample teſtimony to the good ſenſe and piety of the author.

" If therefore you are impreſſed by theſe glorious and bleſſed revelations, you will make that book, which is full of corroborative teſtimonies of thoſe truths which we have been engaged in conſidering, a part of your daily ſtudy:—The early part of the day,—the ſpring alſo of life, will be gladly occupied by you in cultivating the " *good ſeed.*" The extracts which have been ſet before you, have been ſeparated from the complete volume, only to lead you to it in the hope of finding them as they are there united with ſuch a combination of glorious truths, as will animate you with a vital principle of religion; with ſuch a prevailing ſenſe of your duty to God and your fellow creatures, as ſhall, through the aid of the Holy Spirit, enable you to conquer whatever oppoſes your ſalvation; and, whenever it interferes with your hopes of immortal happineſs and glory, to " *overcome*" every temptation this world can preſent to you.

" Let me, before I cloſe theſe obſervations on the revealed word of God, in which, I humbly hope and pray, that in the

* " Preface."

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great day of account we may be found to have been fellow learners, remind you, that in the Scriptures only, the true sources of moral duty, as it is founded on religious principles, are unfolded to us. If we bring our conduct to any other test, to that of our own opinions, or of those of our fellow creatures, an endless variety of motives and conclusions will perplex us.

"Our Redemption is through our blessed Lord and Saviour Jesus Christ: He hath made "*an atonement:* He *continueth to make intercession for us:*" He sends "*the Comforter,*" and by Him we shall be "*judged at the last day.*" Be it then our continual prayer, and earnest endeavour, to "*keep* His *commandments.*" Of our present comfort and our future hope He is the "*Chief Corner Stone**."

"I AM *Alpha and Omega, the Beginning and the End, the First and the Last, saith the Lord*†."——OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST‡!"

"NOW TO HIM WHO IS ABLE TO DO EXCEEDING ABUNDANTLY FOR US ABOVE ALL THAT WE CAN ASK OR THINK§;" TO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR AND GLORY, FOR EVER AND EVER‖! AMEN!" P. 335.

ART. XI. *The beneficial Effects of Christianity, on the temporal Concerns of Mankind proved from History and from Facts. By the Right Rev. Beilby Porteus, D.D. Lord Bishop of London.* 8vo. 90 pp. Cadell and Davies. 1806.

THE labours of this excellent and venerable Prelate seem to be only commensurate with the term of his existence. They are alike numerous and important. There is not one which does not abound with maxims of instruction, alike salutary in the confirmation of religious faith, the improvement of morals, and the regulation of human conduct. This last is not the least valuable, and it is very highly consolatory to learn, that in the short interval which has occurred between its first publication and the present month, it has passed through three large editions. It proves, in the most satisfactory manner, that inattentive, as numbers

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* "Ephes. ii. 20. † "Rev. xxii. 13.
‡ "1 Cor. iii. 11. § "Ephes. iii. 20.
‖ "1 Tim. i. 17."

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may be to the important duties of Chriſtianity, and diſinclined to be reminded of their danger, there is ſtill a large and eſtimable portion of our countrymen who receive with gladneſs the grave and inſtructive precepts of their teachers, and willingly and ſteadily apply them to the purpoſes for which they were intended.

The preſent publication is compriſed in three brief Sections, of which the following is, we believe, a fair analyſis.

The adverſaries of the chriſtian faith have contended with more zeal than juſtice, more prejudice than truth, that the introduction of the Chriſtian Revelation has introduced a ſpirit of cruelty and intolerance, with endleſs maſſacres, wars, and perſecutions. This abſurd poſition is fairly and forcibly obviated, by proving that the Goſpel authoriſes no other means of conviction than gentleneſs and perſuaſion, and that if any of its diſciples have, by a miſguided zeal, been betrayed into ſanguinary meaſures, the blame is to be imputed to them, and not to the religion of Jeſus. But the author goes ſtill further, and ſatisfactorily evinces, that the Goſpel has promoted and increaſed the peace, the welfare, and the comfort of mankind. This is exemplified, by ſtating the relative condition of thoſe domeſtic relations upon which the miſery or comfort of the human race ſo manifeſtly depend, namely, the ſtate of *marriage*—the *parental* relation—and the condition of *ſervants*. In each of theſe caſes, this is remarkably well argued, and it is made moſt clearly to appear, that in each and all of theſe relations the general condition of mankind has been ameliorated by the diffuſion of Chriſtianity. We give as a ſpecimen of this part of the work the Biſhop's opinion as to the relative ſtate of marriage before and after the introduction of the Goſpel.

"The two great banes of connubial happineſs among the ancient Pagans, were polygamy and divorce. The firſt of theſe, it is well known, prevailed, and does at this hour prevail, through almoſt every region of the eaſtern world. The other was allowed for the moſt trivial cauſes, and exerciſed with the moſt wanton cruelty, in the later ages of Rome, not only by the worthleſs and the profligate, but by ſome of the moſt diſtinguiſhed characters in the republic: and both of them evidently tended to deſtroy that mutual confidence, harmony, and affection, that conſtant union of intereſts and of ſentiments, which conſtitute the ſupreme felicity of the matrimonial ſtate. Beſides this, the treatment of married women in general, among the ancients, was harſh, ungenerous, and unjuſt. And at this day (for the ſpirit of paganiſm is at all times, and in all places, the ſame) the ſavages

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of North America, as well as thoſe of the new diſcovered iſlands in the South Seas, conſider their wives as little better than ſlaves and beaſts of burthen, and uſe them accordingly.

"To all theſe cruelties Chriſtianity (wherever it is received and profeſſed with any degree of purity) has put an effectual ſtop. It has entirely cut off that grand ſource of domeſtic wretchedneſs, polygamy; and has confined the dangerous liberty of divorce to one only cauſe (the only cauſe that can juſtify the diſſolution of ſo ſtrict and ſacred a bond) viz. an abſolute violation of the firſt and fundamental condition of the marriage contract, fidelity to the marriage bed*. It has provided no leſs for the ſecurity and comfort of the weaker part, than for the ſovereignty of the ſtronger. It has eſtabliſhed juſt ſo much command on one ſide, and juſt ſo much ſubjection on the other, as is neceſſary to prevent thoſe everlaſting conteſts which perfect equality muſt unavoidably produce. It lays, at the ſame time, a foundation for encreaſing harmony and tenderneſs by mutual obligations, and reciprocal conceſſions; and gives to each more frequent opportunities of diſplaying their affection, by ruling with mildneſs, and ſubmitting with chearfulneſs.

"There cannot, indeed, be a finer proof of the benevolence of our religion than this regard and conſideration for that part of the ſpecies which moſt wants, and yet in this inſtance before the promulgation of the Goſpel, did leaſt enjoy the privileges of humanity. In effect, the condition of this ſex, at leaſt in the conjugal ſtate, is ſo infinitely ſuperior to the part aſſigned them by the heathens of old, and the Mahometans and Pagans of this day, that they ſeem to be a different rank and order of beings. Inſtead of being conſidered merely as neceſſary parts of the family, of being confined to the loom and the diſtaff, and excluded from

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* "The hiſtorian of *The Decline and Fall of the Roman Empire*, has been pleaſed to obſerve, (vol. iv. p. 380) that "the ambiguous word which contains the precept of Chriſt reſpecting divorce is flexible to any interpretation that the wiſdom of a legiſlator can demand, and that the proper meaning of the original word πορνια, cannot be ſtrictly applied to matrimonial ſin." But if that author would have given himſelf the trouble to look at 1 Cor. v. 1. he would have perceived that the word πορνια not only *may* be applied to matrimonial ſin, but is actually ſo applied ſometimes by the ſacred writers; and in the place juſt cited can ſcarcely admit of any other ſenſe. In this ſenſe it is alſo uſed by our Saviour, Matt. v. 32. xix. 9. And this being incontrovertible, it is, I confeſs, paſt my underſtanding to comprehend, how this precept of Chriſt can be *flexible* to any other meaning than that plain and obvious one which it bears upon the very face of it, and in which it has been hitherto conſtantly underſtood; namely, that the only legitimate ground of divorce is adultery."

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many of the moſt eſſential comforts of life; (which was their caſe in the moſt civilized nations of antiquity;) inſtead of being entirely cut off from all commerce with the world, impriſoned for life within the walls of a ſeraglio, and looked upon in no other light than as inſtruments of pleaſure, as having neither rational minds nor immortal ſouls; as born only to miniſter to the happineſs of others at the expence of their own, to be the ſlaves of ſenſuality, caprice, and revenge (which is ſtill their condition in eaſtern countries); inſtead of this, I ſay, they are now, by the gradual prevalence of Chriſtian principles and manners, admitted to an equal ſhare in the advantages and the bleſſings of ſociety. Their underſtandings are cultivated, their minds improved, their ſentiments refined, and their intereſt and happineſs uniformly and properly conſulted in every important concern of life." P. 9.

The firſt ſection having demonſtrated how viſibly and undeniably Chriſtianity has promoted the happineſs of mankind in every domeſtic relation, the ſecond is employed in ſhowing that its beneficial influence is no leſs evident in the great and important concerns of civil and ſocial life.

And firſt, with reſpect to government. The Goſpel does not enjoin or proſcribe any peculiar form of government, but it regulates the duties both of them who govern, and of thoſe who are governed. The Biſhop then contraſts the outlines and principal features of civil policy in ancient and modern times; he points out the ferocious deſpotiſm, the ſanguinary laws, and the corrupt adminiſtration of thoſe laws, concluding with (which admits of no queſtion) the proof of the manifeſt ſuperiority of our own government, and that of other modern kingdoms. The ſubject of war, and the behaviour of conquerors with reſpect to their priſoners, is next diſcuſſed, and the reader will neceſſarily be delighted with the temperate language, and yet energetic argument, in which the advantages ariſing in theſe inſtances from the introduction of the Chriſtiam ſyſtem are demonſtrated.

" I have formerly obſerved, * and ſome arguments have been adduced to prove, that in Chriſtian countries the horrors of war (that ſevereſt ſcourge of the human race) have been greatly mitigated, and their frequency, their duration, and their attendant miſeries, conſiderably diminiſhed. In further confirmation of this fact, and in addition to what has been already advanced in ſupport of it, I would entreat the reader, when he is peruſing the hiſtory of the ancient ſtates, to pay a little attention to the na-

* " Sermons, V. 1. S. xiii. P. 317. Ed. 10."

ture,

ture, the origin, the number, the extent and the continuance of their wars, and to the methods in which they were conducted. We are accuſtomed, from our infancy, to look on thoſe people with ſuch implicit and almoſt idolatrous veneration; we are ſo dazzled with the ſplendour of their victories, and the glory of their conqueſts; with the courage, the ardour, the intrepidity, the heroiſm, the grandeur and elevation of mind they ſo frequently diſplayed; and, above all, we are ſo charmed with the eloquence and the ſublimity with which their martial atchievements are recorded by their hiſtorians, and immortalized by their poets, that we never think of that horrible inhumanity which was the great prominent feature of their character; we never ſee the torrents of blood they ſhed, in order to arrive at their favourite object, nor the various and inconceivable miſeries they ſpread throughout the world. The plain truth is, that they were the common enemies of mankind; the oppreſſors, the plunderers, the robbers, and the tyrants of the whole earth. By much the greateſt part of their wars were voluntary and unprovoked; were wars of aggreſſion, of intereſt, injuſtice, rapine, and ambition. They gave their protection to every one that applied for it, without the leaſt regard to the juſtice of the cauſe, for the ſole purpoſe of extending their conqueſts; and the moſt ſolemn treaties were evaded or violated, without the ſmalleſt ſcruple, whenever their intereſt appeared to require it. A luſt of empire, a paſſion for martial atchievements, an inſatiable thirſt for glory, were the ruling principles of their conduct, and to theſe every other conſideration, however ſacred, was made to give way. Their governments were little elſe than military eſtabliſhments. Every citizen was a ſoldier, and every kingdom upon the watch to devour its neighbour. The ſureſt road to the honours of the ſtate was through the field of battle; and men were obliged to force their way by the ſword to almoſt every object of their purſuit.

"Whilſt every thing thus tended to inflame the fierceſt paſſions of the human heart, no wonder that the wars of the ancients were inceſſant and ſanguinary, that the injuſtice and wantonneſs with which they were begun, could be exceeded by nothing but the vindictive and implacable ſpirit with which they were carried on, and that the world was conſequently for many ages overwhelmed with ruin, deſolation and bloodſhed. The ſavage and cruel treatment of their captives in war, is well known to every one in the leaſt acquainted with ancient hiſtory; every page of which is polluted with ſcenes of this nature, too numerous and too horrible to be ſpecified here. It is ſufficient to obſerve, in general, that the loſs of thouſands in the field, was in thoſe ages the leaſt part of the evil of war. Thoſe among the vanquiſhed, who ſurvived, had reaſon to envy the lot of thoſe that fell. Perpetual ſlavery, or an ignominious death (ſometimes torture) by the hand of the executioner,

executioner, were their certain deſtiny; and even among nations the moſt poliſhed, and the moſt celebrated for their private and their public virtue, (ſuch were the *Pagan* notions of virtue) we are continually ſhocked with the deſolation of whole countries, with the entire deſtruction of flouriſhing and opulent cities, and with the indiſcriminate maſſacre and utter extermination, not only of thoſe able to bear arms, but of the moſt helpleſs and unoffending part of the inhabitants of every age, ſex, and condition.

"If we go back to the earlieſt ages of Greece, Homer very honeſtly and very conciſely tells us, what the general practice in his time was in one of the principal operations of war: "Theſe," ſays he, "are the evils which follow the capture of a town. The men are killed, the city is burnt to the ground, and the women and children are doomed to ſlavery*."

"The deſcendants of Homer's heroes, in ſubſequent ages, did not in this reſpect degenerate from their ferocious anceſtors. On the contrary, they kept conſtantly improving on thoſe models of barbarity. After the taking of a town, and ſometimes after the moſt ſolemn promiſes and oaths that they would ſpare the lives of the beſieged, they murdered every human creature in the place, not excepting even the women and children. Inſtances of this ſort occur perpetually in the Peloponneſian war, as well as almoſt every other †.

"The

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* "Il. ix. v. 590."

† "See Thucydides throughout: but more particularly the extreme cruelty of the Athenians and Lacedæmonians to their priſoners, l. 2. The maſſacre of the Myteleneans and Platæans, and the incredible barbarities at Corcyra, l. 3. The murder of the Æginetæ and Megareans, l. 4. of the Scioneans and Melians, l. 5. of the Mycaleſſians, l. 7. In this laſt inſtance, the Thracians not only butchered men, women, and children, without diſtinction, (even *a whole ſchool of boys*) but alſo every living animal that fell in their way. The hiſtorian, though in general very little affected with ſcenes of this kind, cannot help expreſſing his horror at ſuch a ſlaughter as this. But, ſays he, (by way of mitigation) Το γενος το των Θρακων φονικωτατον εστι. It is true. But that epithet was applicable not only to thoſe barbarians, but to the Athenians themſelves, and to every other ſtate in Greece. It deſcribes, in ſhort, moſt accurately, in one comprehenſive word, the true character of all Pagan antiquity. Moſt unfortunately for the world, this γενος φονικωτατον, this murder-loving race, has of late revived; but let it be remembered, that it revived under the foſtering care, not of the Goſpel, but of its true parent, PHILOSOPHY; by which word I mean throughout this Eſſay, (when ſpeaking of the preſent times) not that genuine ſub-

lime

"The Romans trod but too cloſely in the footſteps of the Greeks, their maſters and preceptors in cruelty, as well as in every thing elſe. Abundant proofs of this occur in all their hiſtories*." P. 48.

This ſection concludes with noticing, that the Goſpel has occaſioned the entire abolition of human ſacrifices, which, before its introduction, prevailed in an incredible degree in almoſt every portion of the heathen world.

The third ſection is employed in diſcuſſing the intereſting and important ſubject how far A HUMANE PHILOSOPHY may claim the honour of introducing theſe happy changes in the face of human affairs, which Chriſtians aſcribe to the operation of evangelical principles and precepts. How comes it to paſs, ſays the venerable Prelate, that before the introduction of the Goſpel, philoſophy and humanity were perfect ſtrangers to each other, though now ſuch cloſe and intimate friends. He thus proceeds in his argument.

"If we ſhould only ſay, that the philoſophers of Greece and Italy were at leaſt equal, both in natural ſagacity and acquired learning, to the philoſophers of modern Europe, we ſhould not be thought to do the latter any great injuſtice. Yet not one of thoſe great, and wiſe, and enlightened men of antiquity ſeems to have had any apprehenſion, that there was the leaſt cruelty in a huſband repudiating an irreproachable and affectionate wife from mere humour or caprice; in a father deſtroying his new-born infant, or putting his adult ſon to death; in a maſter torturing or murdering his ſervant for a trivial offence, or for none at all; in wretches being trained up to kill each other for the amuſement of the ſpectators; in a victorious prince oppreſſing and enſlaving a whole country from mere avarice or ambition; in putting a great part of his priſoners to the ſword, and enſlaving all the reſt; nor, laſtly, when the magnitude of the occaſion ſeemed to require it, in offering up human ſacrifices to the gods. So far from expreſſing (as far as I am able to recollect) a juſt deteſtation of theſe horrid practices, there were ſeveral of the moſt eminent philoſophers, that expreſsly approved and recommended ſome of the worſt

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lime philoſophy which we meet with in the immortal works of Bacon, Boyle, Newton, &c. but thoſe wild pernicious doctrines which aſſume the venerable name of philoſophy, which have been diſſeminated through the world, principally by Voltaire, and his numerous diſciples and coadjutors, and are juſtly conſidered as the chief ſource of thoſe dreadful calamities that have been for ſo many years deſolating almoſt the whole continent of Europe."

* "Livy, l. ix. c. 14. l. 26. c. 15. l. 45. c. 34. See Appendix, note (f)."

of them. Ariſtotle particularly, and Plato, both gave a decided opinion in favour of deſtroying deformed or ſickly infants *. We have already ſeen, that this execrable practice was even enjoined by Lycurgus, yet the humane Plutarch ſees nothing unjuſt in *any* of his laws, and conſiders him as a completely perfect character †. Thucydides relates the maſſacre of two thouſand Helots by the Lacedæmonians in cold blood, and a multitude of other ſhocking barbarities, committed during the Peloponneſian war, without one word of cenſure or diſapprobation ‡; and Livy deſcribes innumerable ſcenes of a ſimilar nature, with the moſt perfect indifference and unconcern. Homer goes ſtill further. He expreſsly approves and applauds the deliberate murder of all captives without diſtinction, even infants at the breaſt, and pronounces it to be *perfectly right and juſt* §. And even Virgil, the tender, the elegant, and pathetic Virgil; he who, on other occaſions, ſhews ſuch exquiſite feeling and ſenſibility, repreſents his hero as offering human ſacrifices, without the ſmalleſt mark of horror or diſguſt ‖; and has not only ſelected the ſhocking puniſhment of the Alban dictator, as a proper and graceful ornament of the ſhield of Æneas, but has dwelt on the dreadful circumſtances of it with an appearance of complacency and ſatisfaction, and ſeems even to exult in it, as a juſt retribution for the crime of the wretched ſufferer. *At tu Dictis Albane maneres*, Æn. viii. 642. It would be endleſs to enumerate inſtances of the ſame kind, which occur perpetually in the moſt diſtinguiſhed writers of antiquity ¶, and which inconteſtably prove, that neither the brighteſt talents,

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* "Ariſtotle Pol. l. vii. c. 16. Plato de Rep. l. v. Plut. in Lyc."

† "He appeals to the general *mildneſs* and *juſtice* of Lycurgus's character, as a proof that he was not the author of the Κρυπτια. He tells us, that he was pronounced by the oracle the beloved of God, and rather God than man, and that he was actually worſhipped as a God by the Spartans. Plut. in Lyc."

‡ "Thucyd. l. 4."

§ "Il. l. vi. v. 62. αισιμα παρειπων. The poet ſeems even to have thought it an act of duty and of piety: for ſo the word αισιμος ſometimes imports. See Scapula, Heſychius, Stephens, &c."

‖ "Æn. x. 518. xi. 81. See alſo Iliad xxiii. 175."

¶ "Cicero applauds the twelve tables, though full of dreadful puniſhments, De Orat. i. 43, 44. and ſeems alſo, in ſome degree, to approve gladiatorial ſhews, while, at the ſame time, he relates one circumſtance in theſe combats, which is enough to melt the moſt obdurate heart. "Mittunt etiam vulneribus confecti ad Dominos qui quærant quid velint: ſi ſatisfactum iis non ſit, *ſe Velle Decumbere.*" Tuſc. Queſt. ii. 17. See alſo the extreme cruelty of the moſt humane characters in Terence, Heautontim, Act iv. ſc. i. v. 21."

nor

not the moſt ſucceſsful cultivation of philoſophy, of hiſtory, of eloquence, of poetry, of all thoſe branches of literature which are properly called the *literæ humaniores*, and which are ſuppoſed to ſoften, and humanize, and meliorate the heart, could in any degree ſubdue the unyielding ſtubbornefs of PAGAN CRUELTY. On the contrary, it would be no difficult taſk to ſhow, that the more the ancients advanced in letters and the fine arts, and the more their communication and commerce with the different parts of the then known world was extended and enlarged, the more ſavage, oppreſſive, and tyrannical they became. And it is a fact no leſs remarkable, as well as a proof no leſs deciſive of the doctrine I have been endeavouring to eſtabliſh, that, on the diſcovery of the new world, the ſame aſtoniſhing phenomenon preſented itſelf, that we have juſt been noticing in the old. In the very heart of South America, an empire appeared which had made advances in government, in policy, in many uſeful and many ornamental arts, far beyond what could have been expected without the uſe of letters, and infinitely beyond all the ſurrounding nations of that country. And it appeared alſo, that theſe poliſhed Mexicans (for it is to thoſe I allude) exceeded their neighbours the Peruvians, and all the other Indian kingdoms, in fierceneſs and in cruelty, as much as they ſurpaſſed them in all the conveniences and improvements of ſocial and civilized life.

"What ſhall we now ſay to the philoſophy of the preſent age, which aſſumes to itſelf the excluſive merit of all the humanity and benevolence which are to be found in the world; and how ſhall we account for the ſtriking contraſt between the inſenſibility and hard-heartedneſs of the ancient philoſophers, and thoſe profeſſions of gentleneſs and philanthropy which their brethren in our own times, ſo oſtentatiouſly diſplay in their writings and their diſcourſes? The only adequate and aſſignable reaſon of the difference is, that the latter have a ſource to draw from which was unknown to the former; that to the Goſpel they are indebted for all their fine ſentiments and declamations on the ſubject of benevolence; which, however, ſeem never to reach their hearts, or influence their conduct; for (as fatal experience has ſhewn) the moment they are poſſeſſed of power, they become the moſt inhuman of tyrants*." P. 64.

The Biſhop concludes with recapitulating his arguments, which, in our judgment, conſidered in the light of arguments only, fully eſtabliſh his point, that philoſophy has uſurped the honours due to Chriſtianity alone. The following animated apoſtrophe finiſhes the diſcuſſion.

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* "Witneſs what has paſſed for the laſt ſixteen years in France. See alſo Rouſſeau's Works, 12mo. v. viii. p. 10."

"So ſtands the compariſon between philoſophy and the Goſpel. And if, after all the proofs above adduced, any one ſhould ſtill affect to think that the portraits here drawn of them are the mere fictions of imagination, there is one means of conviction ſtill remaining, which at this very hour forces itſelf on our obſervations, which in ſpeaking on this ſubject it is impoſſible to paſs over unnoticed, and which it will not be eaſy for the moſt determined incredulity to withſtand. Let the man who entertains theſe doubts (if ſuch a one there can be) caſt his eyes for a moment on each ſide of the narrow ſtrait, which ſeparates two of the greateſt and moſt powerful nations in Europe. In one of theſe, PHILOSOPHY has uſurped the THRONE of God; in the other, CHRISTIANITY has long eſtabliſhed its empire. And it ſhould ſeem as if (among other reaſons) Providence had permitted the former to triumph, in a kingdom ſo near our own, almoſt on purpoſe to contraſt together, to ſhew in the ſtrongeſt poſſible light, and to force upon the very ſenſes of mankind, the different ſpirit and the different effects of infidelity and religion. The ſcenes that have lately paſſed in one of theſe countries are well known. They are too horrible to relate, and too recent to be forgotten. The bleſſings experienced in the other are before our eyes, and I truſt engraved on all our hearts. After contemplating both with due attention, let us then ſay, whether "*the tree* (planted on each of theſe neighbouring ſhores) *is not known by its fruit**:" whether the fruit of PHILOSOPHY is not now, what it always has been, *unrelenting cruelty*; and the fruit of the GOSPEL *unbounded benevolence and univerſal love*. Here, then, are the two great moral teachers and guides of life propoſed to your choice; and as you approve the temper, and reliſh the actual effects, of the one, or of the other, decide between them." P. 79.

An Appendix is added, containing additional notes, illuſtrative of the argument.

This production is diſtinguiſhed by all the features which characterize the former works of the Biſhop of London, a delightful ſimplicity of ſtyle, accompanied with the moſt impreſſive vigour of ſentiment, an earneſt zeal in the cauſe of religion, without the ſmalleſt tincture of bigotry, a frankneſs and candour which ſolicits a fair inveſtigation of the truth, with no approach to intolerance, and a total abhorrence of violence or perſecution.

May he ſtill live to enjoy the fruits of his various labours, to contemplate with complacency the numerous ſcenes which his benevolence and liberality have cheered and enlightened, and to behold the precepts which he has communicated, produce their wiſhed-for effect in improving the religious and moral condition of mankind.

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* "Matt. xii. 33."

ART. XI. *A Mineralogical Deſcription of the County of Dumfries. By Robert Jameſon, Regius Profeſſor of Natural Hiſtory, &c.* 8vo. 185 pp. With Plates. 6s. Bell & Bradfute, Edinburgh; Longman & Co. London. 1805.

THE landholders of Dumfries-ſhire having, at the ſuggeſtion of the Duke of Buccleugh, had a map of the county laid down for their own uſe, General Dirom and Colonel White applied to Mr. Jameſon to make a mineralogical ſurvey of the county, in order to connect a knowledge of its internal ſtructure with the land ſurvey. But, as Mr. Jameſon was then on the eve of ſetting out for Germany, he declined the taſk at that time, and Meſſrs. Buſby, *coal-viewers* of Northumberland, made the ſurvey. The information thus acquired not appearing to General Dirom and Colonel White to be ſuch as the landholders of the county expected, Mr. Jameſon was again requeſted to undertake a more detailed mineralogical deſcription of Dumfries-ſhire, to accompany the county map.

After ſome common place remarks on the mineral repoſitories which may be expected to occur in Scotland, and the facilities which it poſſeſſes for carrying on with economy and profit the operations of mining, Mr. Jameſon paſſes to the neceſſary qualifications of a mine-engineer. Theſe qualifications, in Mr. J.'s opinion, are no leſs numerous than thoſe required by Vitruvius, in an architect. Nor can they, he ſays, be acquired merely by lectures, books, drawings, or models, the mine-engineer muſt have aſſiſted for years in all the practices he has mentioned. "When this courſe of education is finiſhed, he *ſhould* be able conſcientiouſly to take charge of a great mine, or to eſtabliſh one in a county where there are few to aſſiſt him with knowledge or experience." Mr. J. makes many obſervations on the errors committed in the management of the ſilver mines in South America, and on the importance of geology, or to uſe his own word, *geognoſie*.

The principal geological obſervation contained in this work, is ſtated by Mr. J. himſelf to be the diſcovery of an extenſive tract of tranſition rocks, although this is a claſs of rocks hitherto unnoticed in Great Britain.

"I have traced the tranſition rocks from the northern extremity of the Pentland hills, which is about ſix miles diſtant from the ſhore of the firth of Forth, to Lang-robie in Dumfries-ſhire, about three miles from the Solway firth. The ſame claſs

of rocks reaches from Langholm to Minihive, and at length terminates near New Galloway, where it is ſucceeded by primitive rocks. The Moorfoot hills, near Edinburgh, which form one of the boundaries of the great coal field of the Lothians, are compoſed of tranſition rocks; and I have every reaſon to believe that theſe rocks continue nearly to the termination of the mountain range at St. Abb's head on the eaſt coaſt. Granite is ſaid to have been found at Faſſnett burn, which is in the tract I conſider to be tranſition. I ſuppoſe ſyenitic greenſtone has been confounded with greenſtone.

"Since writing the above, I have examined a ſuite of ſpecimens brought from Faſſnett burn, and the neighbourhood of St. Abb's head, by Dr. Hope, and find my conjecture, reſpecting the extent of the tranſition rocks, and the nature of this ſuppoſed granite of Faſſnett, confirmed." Introd. xix. *Note.*

Theſe tranſition rocks, Mr. J. ſays, do not preſent all the ſpecies of rocks that occur in other parts of the world; he has obſerved among them only graywacke, graywackeſlate, flintyſlate, alumſlate, and tranſition greenſtone. Tranſition amygdaloid has not as yet been found, nor have any limeſtone beds of any conſiderable magnitude been diſcovered; although great depoſitions of limeſtone are uſually obſerved in other places of ſimilar formation. Even in Scotland, as Mr. J. obſerves, conſiderable ſtrata have been found in the mountains between Noblehouſe and the Crook.

Another particularity obſervable in this county, is a new formation of *lead glance* (galena) not noticed by Werner, or any other mineralogiſt, and which is in fact the only *particular metallic mineral repoſitory* of conſequence that has been diſcovered in the county. This formation lies in the tranſition rocks at Wanlock head and Lead hills. The *veinſtones* (gangue) of the Belton grain vein, at Wanlock head, are cryſtallized and granular quartz; the ores are lead glance, manganeſe ochre, calamine, green lead ore, white lead ore, ochry brown ironſtone, and green copper ore. The ſtructure of the Sufanna vein, at Lead hills, which is but a ſhort diſtance from the other, is very ſimilar. The veinſtones are quartz, lamellar heavy ſpar, calc (areous) ſpar, brown ſpar, and mountain cork. Its ores are not only the ſame as in the former (except green copper ore) but alſo lead earth, ſparry ironſtone, iron pyrites, copper azure, lead vitriol, and brown hematite. Both theſe veins often contain fragments of graywacke, and graywackeſlate. Mr. J. beſtows no leſs than ſix pages in deſcribing the ſeveral formations of lead glance (galena) deſcribed by Werner; and not content with this large portion of matter, which does not at all belong to his ſubject,

ſubject, he further extends the deſcription of the various lead ores found in the country to the amount of ten pages more.

The independent coal formation of this county reſembles, in ſome reſpects, the old red ſandſtone formation; but it is, nevertheleſs, very different. The rocks of which it is compoſed are ſandſtone, ſlateclay, bituminous ſhale, limeſtone, clay-ironſtone, coal, and limeſtone conglomerate. The moſt ſtriking characters are the reddiſh brown colour of the ſandſtone, and the great thickneſs of its ſtrata; alſo the paucity of ſubordinate beds, and the thinneſs of its beds and ſtrata when beds of ironſtone occur.

The author imagines that the coal fields of Mid Lothian, and of Dumfries-ſhire, belong to the ſame formation, although the general character of the one is conſiderably different from that of the other. They both, indeed, contain nearly the ſame kinds of ſtrata and beds; but thoſe of Dumfries-ſhire are thick, and thoſe in Mid Lothian thin; the ſandſtone of the latter is gray; clay ironſtone occurs abundantly in Mid Lothian, but ſparingly in Dumfries-ſhire; beds of greenſtone and clayſtone alſo occur in Mid Lothian, whereas theſe kinds of rocks have not been obſerved in Dumfries-ſhire.

This occurrence of greenſtone, in an independent coal formation, fills up, Mr. J. ſays, a place hitherto vacant in Werner's trap formation ſuite, and renders evident the exiſtence of floetz-trap of different ages.

"The very intereſting fact of the occurrence of greenſtone in the coal formation, has not before been noticed by any mineralogiſt. I ſhall therefore take this opportunity of mentioning a few inſtances of it I have had an opportunity of examining. On my return from Freyberg to Scotland, the firſt object that attracted my attention was the intereſting coal field in the neighbourhood of Edinburgh. I traverſed it in different directions, and the reſult of my firſt obſervations rendered it rather probable, that Saliſbury Craigs, Arthur Seat, Craig Millar, Cliffs at Hawthornden, Craig Lockhart, and ſummit of the Pentland hills, belonged to the floetz-trap, and conſequently were of poſterior formation to the coal. I had, however, examined theſe appearances too ſlightly to enable me to judge deciſively on ſo important and intricate a point; and beſides, ſome circumſtances which I ſhall now mention, excited a ſuſpicion that ſeveral of theſe appearances might be of different ages, or belong to different formations. The ſtrata and beds of Saliſbury Craigs, Craig Millar, and Hawthorden were too numerous, and often too much inclined to be referred to the floetz-trap formation; while on the other hand, the ſummit of Arthur Seat, and Craig Lockhart, were unſtratified,

unſtratified, or when the ſtratification could be obſerved, was very thick and horizontal; characters that ſtrongly indicated a different formation, and one that could be referred to the floetz-trap. I continued my reſearches, with a view of aſcertaining this point, when a careful examination confirmed my ſuſpicions, and I found that Saliſbury Craigs, Craig Millar, and the cliffs of Hawthornden belonged to the coal formation; but the ſummit of Arthur Seat and Craig Lockhart to the neweſt floetz-trap formation.

"The moſt intereſting obſervation which I made during this inveſtigation, was that of beds of greenſtone in the coal formation; an appearance ſo unexpected, that I was for ſome time doubtful whether or not the whole ſeries of ſtrata that accompanied theſe beds, ſhould not be referred to the neweſt floetz-trap formation." P. 169.

It is needleſs to follow Mr. J. through his ſeveral ſections of the country in the neighbourhood of Edinburgh: but we cannot omit noticing, that in mentioning the ſection of the coal formation, which is expoſed to view below Caroline park, he enumerates among other beds, ſome of "a black flinty foſſil reſembling flinty ſlate," and in a note he further informs us, that "this foſſil is frequently found in the coal formation. Although very unlike baſalt, it has often been confounded with it." We think if Mr. J. meant to give his readers the information they might reaſonably expect to receive, that he ought to have named and deſcribed this doubtful mineral, ſo that no further miſtake might ariſe. But it appears from his mineralogy, that Mr. J. is not able, or at leaſt willing, to advance one ſingle ſtep beyond what has been traced by his German maſters, and he is therefore ſilent on the ſubject.

Coal blende, or as Mr. J. calls it, ſlaty glance coal, was conſidered as belonging to the primitive rocks, until he found it in the independent coal formation in the iſle of Arran, and it has ſince that time been found by Meuder in the ſame formation in Bohemia. A very remarkable and new ſub-ſpecies, which Mr. J. ſays may be denominated columnar glance coal, is found a little above Crawick bridge, where it forms a bed about four feet thick, and is traverſed by a vein of greenſtone, which produces a ſhift in the ſtrata. It paſſes into graphite, (blacklead) but not ſo diſtinctly as near Crimnock, in Ayrſhire, where it is found in a bed from three to ſix feet thick, in which the columns are arranged in rows like baſalt. The graphite that is intermixed, and often forms a great portion of this bed, is either compact, ſcaly, or *columnar*. Mr. J. promiſes that a deſcription of this laſt, which

which is a new ſub-ſpecies, ſhall be given in his mineralogy, but it does not appear in that work, nor is there any intimation given that graphite occurs in columnar diſtinct-concretions. Of the formation in which theſe new foſſils are found, Mr. J., with the ſame inconſiſtency which we noticed in our review of his ſyſtem of mineralogy, gives two different opinions in the courſe of a few pages. At the commencement, (p. 158.) he ſays, "The graphite, I am now to give a ſhort account of, on the contrary, belongs to the floetz-rocks." And again, (p. 160.) "It is worthy of remark, that conchoidal, ſlaty and columnar glance coal, natural mineral charcoal, and graphite (probably alſo diamond) the only ſpecies of unbituminated carbonaceous minerals hitherto known, occur in rocks connected with the floetz-trap formation." But at the end (p. 162.) he ſays, "On an attentive and repeated examination of this ſection, I found it, as Dr. Mitchell had conjectured, to be a part of the neighbouring coal formation."

The only remaining peculiarity of this county is in the neweſt floetz-trap formation. The rocks of this formation, according to Werner, are wacke, baſalt, greenſtone, porphyryſlate, and grayſtone, to which gravel, ſand, clay, flinty ſandſtone, and coal, are ſubordinate. He conſiders it as the neweſt of the univerſal formations, becauſe it is ſuperimpoſed upon the others; and from its internal ſtructure, external aſpect, and ſituation, he is induced to think it can only be explained by a ſudden elevation of the ocean, which afterwards retired to its preſent bed. Although ſeveral rocks belonging to this formation are found in Dumfries-ſhire, yet Mr. J. has not been able to diſcover, in any one inſtance, the complete tranſition from gravel, through ſand, clay and wacke, to baſalt and greenſtone, which he has often traced on the mountains of Germany. But at Todſhaw hill, and the hills called Caſtle hill, Watch craig, and Wat carrick, near the manſe of Eſkdale muir (which are compoſed of graywacke) there are ſeveral ſummits covered with greyiſh black coloured pitchſtone, which is unſtratified, and lies over the very much inclined ſtrata of graywacke.

"This pitchſtone, from its occurring along with porphyryſlate, and lying over tranſition rocks, is to be referred to the floetz-trap formation *.

* "Dr. Reuſs, of Bilin, is of opinion, that porphyry ſlate occurs in older formations than the floetz-trap; and Captain General Von Charpentier ſays, that baſalt ſometimes occurs in primitive mountains. But both theſe obſervations, as I have ſhewn in my book on mineralogy, are incorrect."

"Werner

"Werner has hitherto deſcribed but one pitchſtone formation, and it belongs to the primitive rocks. Several years ago I obſerved, in the highly intereſting iſland of Arran, pitchſtone alternating with floetz greenſtone that lay over the independent coal formation; afterwards I ſaw it in veins traverſing floetz-trap rocks in the iſle of Egg, and among ſimilar rocks in the iſle of Mull.

"Since that time Werner has examined the black pitchſtone of Zwickau, in Upper Saxony, which he conſiders to belong to a ſimilar formation. Mr. Humbold, the celebrated and enterpriſing Pruſſian traveller, whilſt on the ſummit of the Pic of Teneriffe obſerved beds of pitchſtone among floetz-trap rocks; and I have ſeen in the intereſting collection of Captain General Von Charpentier, ſpecimens of a ſimilar foſſil that was found in the Baſaltic country of the Veroneſe. We have thus a proof, that this pitchſtone is ſubordinate to the floetz-trap formation, and that it is widely diſtributed." P. 115.

The note reſpecting Dr. Reuſs and Captain General Von Charpentier, affords a ſtriking ſpecimen of the vanity and careleſſneſs of the author: for on referring to Mr. Jameſon's book on mineralogy (vol. i. p. 372.) we have no attempt to prove the non-exiſtence of baſalt in primitive rocks, but are merely told by M. J. that the beds mentioned by Charpentier are very compact, dark coloured greenſtone. As to wacke, he ſays, (i. 377.) that diſintegrated greenſtone has been confounded with it by the German mineralogiſts, ſo alſo in the obſervations upon clinkſtone, (another variety, as we ſhould call it, of baſalt) we are told that Dr. Reuſs's aſſertion that it ſometimes belongs to the primitive rocks "is devoid of proof." Reſpecting theſe poſitive aſſertions of Mr. J., we may obſerve, that the diſciples of Werner poſſeſs great advantages in the indiſtinct characters that are given to the ſeveral ſpecies of rocks, which are denominated according to the ſpeculations of the Freyberg profeſſor as to their formation, rather than from any intrinſic characters; ſo that a rock maſs may be called by almoſt any name that the obſerver pleaſes, in order to make his obſervations agree with his theory. Of this we have the following notable example in the book before us. In the valley of Lead hills, and elſewhere, Mr. J. found a bed of pale fleſh red, or reddiſh white felſpar, in which there was *ſometimes* imbedded grains of grey quartz, ſcales of iron black mica, and cryſtals of pale fleſh coloured felſpar. The baſis was ſometimes in a ſtate of diſentegration, and then it reſembled porcelain clay. This rock he miſtook at firſt for porphyry; but on account of its ſituation the theory of Werner required it to be greenſtone,

ſtone, i. e. a mixture of felſpar and hornblende. And the obſequious follower of the Freyberg profeſſor, chooſing rather to ſwallow the moſt egregious abſurdities, than to reject the dogmas of his teacher, after many tortuous windings, (p. 61.) wiſhes us to conſider this bed of felſpar as a variety of greenſtone, "in which hornblende is entirely *a* wanting." In the ſame manner, although Mr. J. has ſeen ſpecimens of the rock, uſually ſaid to be clayſlate, in which the black lead of Cumberland is found, and ought, of courſe, to be able to determine its nature; he makes a ſcruple at determining any thing upon the ſubject, becauſe *from the general nature of the rocks of that country*, he ſuſpects it is tranſition ſlate, or fine grained graywacke.

Mr. J. mentions his having in contemplation to examine the mineralogy of every part of Scotland; in which caſe, it is to be hoped, he will take larger diſtricts as the baſis of each publication, ſince the preſent detail of the ſtructure of a ſingle county, notwithſtanding its ſmall ſize, is made up of ſuch a quantity of extraneous matter, that the part which really belongs to Dumfries-ſhire, is ſmothered and obſcured beneath an immenſe load of German geology, ſome part of which is tranſlated, and the other left in the original language. Mr. J. gives us long notes on the parts of mountains, on mountain groups, and river diſtricts. To the account of circular valleys upon this globe, and ſpeculations on the formation of valleys in general, are annexed other ſpeculations on the valleys in the moon! Some innovations in mineralogical language are propoſed in order to bring it nearer to the German model. The word "ſtratum" is attempted to be confined to ſeparate beds of the ſame kind of rock, while "bed" is to be employed when the layers are compoſed of different kinds of rock. The name "galena" is, as we have ſeen, exchanged for "leadglance," becauſe this latter "is Engliſh, and expreſſes the moſt ſtriking feature in the external character of the mineral," whence it is plain that we need no longer wonder at the language employed by Mr. J. in his mineralogy, ſince it appears that he has ſo far forgot his native language, as not to know when a word is Engliſh or foreign. No Engliſh author can poſſibly be quoted as an authority for leadglance.

Petrifactions have ever been eſteemed as affording a conſiderable ſupport to the truth of the Moſaic account of the deluge; but Mr. J. diſcards this notion, and imagines (p. 145.) that "the greater part of petrifactions are found in rocks, whoſe origin is anterior ſtill to that of the univerſal

deluge." Juſſieu was the firſt who ſuppoſed that the originals of moſt petrifications no longer exiſt upon the ſurface of the earth; an idea which has been adopted by many other naturaliſts, and eſpecially by Werner, "whoſe authority," we are told by Mr. J., "is in ſuch caſes ſuperior to that of all others." This geologiſt concludes from his obſervations, that all the impreſſions found in the older formations belong to vegetables now extinct, and which flouriſhed and died in the countries where we now find them. Although we do not diſpute the opinion which ſeems very probable, we cannot allow ſuch unmerited conſequence to be beſtowed upon the German profeſſor. As a geologiſt, he is certainly entitled to the higheſt praiſe, for the acuteneſs of his obſervations; but we may juſtly apply to him, *mutatis verbis*, the character ſome of his countrymen give of his great opponent Hauy. Of this latter mineraliſt they ſay, he is a cryſtallographer and nothing elſe; of Werner, we may ſay, he is a geologiſt and nothing elſe.

A few outline ſketches are annexed to the work, to illuſtrate ſome of the geological ſpeculations, and to exhibit the general features of the ſubterraneous geography of the county. The references to the county are frequent, and occaſion much diſappointment, as only a reduced copy of this map is given, which does not exhibit any of the particulars to which Mr. J. refers.

The work itſelf would be far from deſpicable if Mr. J. had but recollected that there have been, and ſtill are other mineralogiſts in England beſides himſelf and Dr. Mitchel; and if he had given himſelf the trouble to read their works, in order to acquire the mineralogical terms of his native country. By theſe ſimple means he would have avoided the uſe of ſuch a baſtard dialect as he has employed, both in the preſent work, and in his ſyſtem of mineralogy. An Engliſhman might very juſtly aſk him, Do you mean this for an Engliſh book, or a German one? If for an Engliſh book, the language is barbarous in the extreme; although, to ſay the truth, it is not quite ſo bad as that of the author's ſyſtem of mineralogy. If for a German one, the Engliſh title, and ſome other parts, ſhould have been tranſlated into that language.

ART.

ART. XIII. *A few Thoughts on the Creation, Generation, Growth, and Evolution of the Human Body and Soul; on the Spiritual and Immortal Nature of the Soul of Man; and on the Reſurrection of his Body at the laſt Day, in a Spiritual, Incorruptible, and Glorified State.* 8vo. 171 pp. 3s. 6d. Hatchard. 1805.

IT would be difficult to ſay, whether the doctrines of Chriſtianity have been moſt corrupted by thoſe who rely too confidently on the diſcoveries of human reaſon, or by thoſe who neglect the cultivation of their reaſon entirely. Whilſt the metaphyſician, who thinks himſelf able to comprehend all the laws of nature, and all the attributes of nature's God, is very apt to bewilder himſelf in a maze of ſophiſtry, and to form ſuch notions of the ſelf-exiſting ſubſtance, as have all the practical effects of atheiſm; the fanatic, on the other hand, who conſiders every effort of *carnal reaſon* as unavoidably leading to error, deduces from certain texts of ſcripture, violently torn from their contexts, doctrines, which no man of a ſound mind can admit, and which, were they indeed the doctrines of ſcripture, would, probably, bring religion itſelf into contempt. The fanatic is never more likely to fall into errors of this kind, than when he tries the truth of mere human ſcience by that revelation which was vouchſafed to erring mankind, not to make them philoſophers, but to render them wiſe unto ſalvation; and the philoſopher is in the direct road to atheiſm, who, becauſe he has made ſome happy diſcoveries on the mere ſurface of nature, thinks himſelf able to account for every thing which ought to be the object of belief, though it reſt upon evidence which nature does not diſplay.

The author of the pamphlet before us ſeems to have fallen into both theſe erroneous methods of ſearching for the truth; though he ſymbolizes more cloſely with the fanatic than with the philoſopher, and appears to have written with the moſt upright intentions. He has divided his tract into five ſections, treating on the following ſubjects:

"1. Univerſal nature; including the creation and exiſtence of angels, good and evil; of men, bodies and ſouls; and of things, ſpiritual and material: chiefly from, or according to, the Holy Scriptures. 2. On the creation of the body and ſoul of man, more particularly: vegetable and animal life are only properties of living vegetables and animals: man poſſeſſes a ſoul, as a ſpiritual and immortal ſubſtance, in addition to his body, and his

common animal life. On the immortality of the ſoul, and of its exiſtence after the death of the body; and on the reſurrection of the body at the laſt day, in a ſpiritual, incorruptible, and glorified ſtate, to be united with the ſoul. 3. A few curſory remarks on the chief arguments uſed by *Dr. Prieſtley*, and others, in favour of Materialiſm, and the non-exiſtence of the ſoul of man; in which the fallacy of theſe doctrines is fully pointed out, as well as that of the ſleep of the ſoul, contended for by others: whereby alſo the doctrine of the exiſtence and immortality of the ſoul is further illuſtrated, and fully eſtabliſhed. 4. Some other objections to the doctrines of the exiſtence and immortality of the ſoul, which are chiefly founded on a particular interpretation of ſome texts and words of ſcripture, ſhortly ſtated and briefly anſwered. 5. On the generation or propagation of the human ſoul; its growth, evolution, and ſituation in the body; and of its affection with joy, in the performance of virtuous and benevolent actions; and with ſorrow, when under conviction of error; together with a few concluding remarks."

There is not one of theſe ſections, in which the reader will not meet with piety calling loudly for his praiſe, and with errors the moſt extravagant and abſurd, which of courſe he will be compelled to cenſure. As the reaſoning, however, is not artful, nor the work dangerous, we do not feel it to be our duty to waſte our time in expoſing all the ſophiſms, by which the well-meaning author ſeems to have impoſed on himſelf; but we muſt give one or two extracts as ſpecimens of his ſtyle and mode of reaſoning, that our readers may judge for themſelves whether our opinion of his pamphlet be well or ill founded.

"On the ſixth day of the creation, He (God) created man, the nobleſt of the whole animal creation. He firſt created his body, (in the moſt perfect ſtate, as may be believed) together with the other living creatures, Gen. i. 24, who were alſo created on the ſixth day; and then (and probably, *after having formed Eve out of a rib of Adam's ſide*) he breathed into man's noſtrils the breath of life, and man *became a living ſoul*, 26, 27; ii. 7. And this breath of life, breathed into him by the *living God*, the Father of Spirits, Numb. xvi. 22. Heb. xii. 9. produced in him a life, or a living ſpirit, or ſoul, a living and immortal ſubſtance; 1 Cor. xv. 44, 45, (in addition to the common animal life, which he then poſſeſſed, in common with all other animals), which *can never die*, but MUST *remain as immortal as its great and immortal* FATHER and MAKER, through the endleſs ages of eternity. The human ſoul, therefore, appears to have been CREATED by this breathing of God into the noſtrils of the living animal body, *after* it was, in common with all the other living creatures, Gen. i. 24, formed *(alive)* of the duſt of the earth; and was *not a ray of divinity*,

divinity, or of the *divine eſſence*, as is often erroneouſly mentioned; yet it is a ſpirit, or ſpiritual ſubſtance, *created* by God, and diſtinct from the living body of men, or from that property of animal life, which man alſo poſſeſſes, in common with the beaſts of the field, Job xxxii. 8. Eccleſ. xii. 7. St. Luke xxiii. 46. Rev. vi. 9. and which he *evidently* poſſeſſed *before the creation of his ſoul* as ſhall ſoon be more fully pointed out." P. 8.

This ſingular object or fact or opinion, or whatever it may be called, is thus *pointed out* in the ſecond ſection.

"On the fifth day God created the fiſhes of the ſea, the whales, and other inhabitants of the ſea and of the waters, and flying fowl, Gen. i. 20—24. And, on the ſixth day, He created all other animals, including alſo Adam and Eve, or the firſt man and woman, (24 to the end). The creation of the living creatures, which were created on the ſixth day, (excepting Eve) is thus related, chap. i. 24—*And God ſaid, Let the earth bring forth the living creatures after his kind, cattle and creeping thing, and beaſt of the earth, after his kind; and it was ſo.*

"Here the ſame Almighty Word, which ſaid, *Let there be light*, 3; and thus created the light; alſo, in the ſame way, created the living creatures after *his* (their) kind. And, if it be granted that ſuch a living creature as Adam was *afterwards to be*, was *then* intended to be created, which *will not be denied*; then it naturally follows, that *this verſe* not only includes the creation of cattle, the creeping thing, and beaſt of the earth; but alſo of *Adam*, and of all other living creatures who were not created on the fifth day. Eve only excepted; and that the after-breathing of God into the noſtrils of man was for the creation of his *living ſoul*, Gen. ii. 7; and *not* for the giving to him *animal life*, as has been erroneouſly ſuppoſed. Ver. 25. *And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God ſaw that it was good.*" P. 19.

"As, therefore, Adam was created *alive*, and then breathed the ſame common air as did the other living creatures; ſo it is evident, that the inſpiration of God into his noſtrils, was not for the purpoſes of common animal breathing, but for the formation of his living ſoul. And is it not highly probable, that *this inſpiration was meant to paſs into the brain, in the courſe of the olfactory nerves, to pervade its ſubſtance, and from thence to be diffuſed through the whole body?*

"That man was, as above, created with the beaſts of the earth, may be further inferred from the *living creatures of the Cherubim*, which ſeem to be hieroglyphic emblems of Providence, in which the face of a man is now joined with the face of a lion, &c. and ſupported by the feet of a calf. Ezek. i. 5. 7. 10. But that he *certainly was* created with them, is afterwards declared by

God himſelf, in theſe words of the book of Job: *Behold now Behemoth, which I made* WITH THEE; *he eateth graſs as an ox*, xl. 15; and this Behemoth is afterwards, 20, ſaid to derive his food from the mountains, where all the *beaſts of the field play*, all which, with the general context, unite in declaring that the living body of man was created together with the beaſts of the field." P. 22.

"He (God) firſt formed the firſt man out of the duſt of the ground, by the word of his power, Gen. i. 24, when he thus commanded the earth to bring forth living creatures. *Let the earth bring forth the living creatures after his kind*, &c. and it is added—*it was ſo*, 24. ib. Therefore, by the ſame all-powerful word, whereby light was produced, 3; it was the living creature after his kind, (and Adam among them) formed of the duſt of the earth. And it ſeems to have been *ſome ſhort time after this*, and *after Eve was formed alſo*, of a portion of the ſame earthy ſtructure of which Adam was made; that God ſaid, *Let us make* MAN *in our image after our likeneſs*; becauſe he immediately adds—*And let* THEM *have dominion over the fiſh*, &c. 26. He does not ſay—*And let* HIM (as ſpeaking of the firſt individual man) *have*, &c. It therefore ſeems more than probable, or rather *demonſtrably evident*, that both the man and the woman had been created, and were *living and ſtanding before their Maker*, when the conſultation was held among the THREE DIVINE PERSONS, about the formation of the human ſoul, 26." P. 25.

This *demonſtration* may be ſafely truſted with any reader of common ſenſe; but there are ſeveral poſitions in the author's ſingular theory, on which it may be worth while to make ſome remarks. It is, in the firſt place, apparent that here he takes for granted, what indeed he elſewhere expreſsly affirms, that man was not endowed with reaſon till God had breathed into his noſtrils the breath of life, by which he became *a living ſoul*. But we are aſſured, (Gen. ii. 18—28.) that before the formation of Eve, God had taught Adam the elements of *language*, and of ſuch a language as a being not poſſeſſed of reaſon could never learn. That part of the theory, therefore, which ſuppoſes Eve formed *before* Adam was endowed with a rational and immortal ſoul, vaniſhes at once like the baſeleſs fabric of a viſion. It is likewiſe apparent that this author ſuppoſes Adam and Eve to have poſſeſſed *ſenſes* and *appetites* from the moment of their firſt creation; for he ſays expreſsly that they poſſeſſed from that moment "the common animal life, which was poſſeſſed by all other animals even the moſt perfect;" but, if there be any truth in the teſtimony of conſcioufneſs (and if there be not, there is no truth whatever acceſſible to man), the ſame individual being, which, in every human form, reaſons and reflects;

reflects; likewiſe ſees and hears, loves and hates, deſires and loaths; from which it follows, that at the inſtant when Adam was made *alive*, he was endowed with a rational ſoul, a concluſion which ſeems to overturn the whole theory from its very foundation.

To this reaſoning, however, the author may object, becauſe, as we have already obſerved, he is one of thoſe who reſts every thing on the teſtimony of ſcripture. To the teſt of ſcripture, therefore, we ſhall bring him. When Moſes ſays (Gen. i. 21.) that "God created great whales, and every *living creature* that moveth," the words tranſlated *living creatures* are in the original נפש החיה, and in the vulgate *animam viventem*; and when he ſays (ii. 7.) that man, when God had breathed into his noſtrils the breath of life, became *a living ſoul*, the words tranſlated *living ſoul*, are in the original and in that very ancient verſion, the very ſame that, in the preceding chapter, our tranſlators have rendered *living creature*. Hence it follows either that Adam was *firſt animated* when God breathed into his noſtrils the *breath of life*, or that *whales* and all other living creatures that move, have rational and immortal ſouls!!

Theſe, however, are harmleſs abſurdities; for they are ſuch as probably no man will adopt. Many divines, however, ſeem to have adopted the ſame extravagant opinion with ours, reſpecting the immortality of the human ſoul, and to believe that it *can never die*, but *muſt* remain *as immortal* as its great and *immortal Father and Maker*; though no opinion can be more directly contrary to reaſon, or to ſcripture; or more inconſiſtent with the Chriſtian doctrine of redemption. Our author admits, that the ſoul is *no ray* of the Divinity, but was *created* by the breathing of God into the noſtrils of the living animal body; but did it never occur to him, that what had not of itſelf *exiſtence*, cannot of itſelf have *perpetuity* of exiſtence, or that what was brought into being by the *Will* of the Almighty, cannot be continued in being *independent* of that Will? That God alone is *eſſentially* immortal, St. Paul declares as plainly as words can expreſs any thing, when he ſays (1 Tim. vi. 16.) that "the bleſſed and only Potentate, the King of kings, and Lord of lords, *only* hath immortality;" and that Chriſt took human nature upon him, and died on a croſs, *firſt* to redeem mankind from utter extinction, and *then* to open the kingdom of heaven to all, who, through the grace afforded them, ſhall fulfil the terms of the Goſpel Covenant, we have elſewhere proved by ar-

guments, which as no *true churchman* has yet overturned them, we ſhall not here repeat or enforce *.

The author's zeal againſt the materialiſm of Dr. Prieſtley and others, is creditable to his heart; but we are ſorry that truth compels us to ſay that even there his zeal is without knowledge. If the ſoul in its ſeparate ſtate be an *extended* ſubſtance, and capable of being *ſeen*, though not of being handled (and ſuch is the doctrine which he teaches); "if the ſoul be begotten by an incomprehenſible union of ſouls, as the body is by the union of bodies," (p. 163) "if ſouls be male and female," (p. 162) and grow with the bodies which they inhabit, it ſeems not poſſible that Dr. Prieſtley, who denied the ſolidity of matter, could have had any controverſy with him. The materialiſm of the one is the immaterialiſm of the other.

Of the ſtyle of this pamphlet we can ſay nothing favourable. Though in general grammatical, it is uniformly ſlovenly and often rendered tedious by uſeleſs repetitions. The author, however, as we have already obſerved, means well; and when he has diſcovered that reading is not more neceſſary than thought and reflection to him, who would communicate inſtruction to the public, he may become a uſeful as well as a pious writer.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Purſuits of Painting; or Poetical Portraits from that diſtinguiſhed Aſſemblage of Beauties, the Exhibition of* 1805; *particularly Sir Charles Malet, &c. &c. Humbly dedicated to the Author of the Purſuits of Literature.* 4to. 2s. Carpenter. 1805.

We confeſs that this production is now rather obſolete; and moſt ſincerely do we regret that a writer of ſuch talents ſhould have taken a ſubject ſo completely temporary, that the accident of the poem being miſlaid for a few months, ſhould almoſt deſtroy

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* See Brit. Crit. Vol. XXI. p. 592—596, and Vol. XXII. p. 35—41.

all

all hope of recalling attention to it. That the unknown author is a complete maſter of the powers and graces of poetry, from what we have ſeen, we cannot heſitate to pronounce; and have only to hope, that he will ere long give us ſomething of a more permanent kind. The preſent ſketch, for it is no more, is partly panegyrical and partly ſatirical. We ſhall take a ſpecimen of the former kind, where the author celebrates Opie's picture of the young Roſcius, Burnell's of Milton dictating to his daughters, Owen's Sleeping Boy, and Hoppner's Portrait of Lady Mulgrave.

" But who 'mid youth's gay compeers ſhall be claſs'd
* With him, whoſe wondrous childhood ſeems in haſte,
To preſs on perfect manhood high career?
Ardent he graſps the Caledonian ſpear—
'How brave--how beautiful' we ſee him ſtand!
How nobly eloquent he lifts his hand,
And ſeems to ſay, his eye whilſt lightning fills,
" *Behold young Norval of the Grampian Hills!*"

" †Above, how ſad the contraſt! for behold
Great Milton blind, and deſolate and old,
Yet proud his mien, tho' ſorrowful his lot,
As if he ſtill diſdain'd to " bate a jot" ‡
Of heart or hope: " His looks on heav'n are fix'd,
With whoſe ſad ſhade an holy light is mix'd,"
Whilſt meek affection (his dark lyre unſtrung)
Catches the flowing muſic from his tongue.

" § Huſh, huſh—a beauteous boy there ſleeping lies,
His pipe and drum forgot, and clos'd his eyes.
A little turn, and mark how fair below ‖,
The ſmiling looks of female beauty glow;
How clear a ſtriſe of light and ſhade is ſpread!
The face how touch'd with Nature's loveliеſt red!
The eye, how eloquent, and yet moſt meek!
The glow ſubdued, yet mantling on thy cheek!
Mulgrave! I mark, alone, thy beauteous face,
But all is nature, harmony, and grace!" P. 14.

The ſatirical parts are equally ſpirited; and there are alſo ſome humourous touches in the notes. On the whole it is an effort of real genius, on a topic which muſt inevitably loſe its chief intereſt in a few weeks.

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* " Opie's inimitable picture of Young Roſcius."
† " Milton dictating " Paradiſe Loſt;" not ſpecified, ſo much on account of its merit, as its poetical contraſt."
‡ " See his ſublime Sonnet to Skinner."
§ " A moſt beautiful Picture by Owen of a Sleeping Boy."
‖ " Lady Mulgrave, No. 21."

ART. 15. *Human Life, a Poem, in five Parts.* 12mo. 6s. Cadell and Davies. 1806.

The plan of this little Poem is not bad. It is a view of human life in all its ſtages; an intereſting ſubject, aſſuredly; but the execution does not riſe above mediocrity. The author does not contrive to make the reader feel an intereſt in the ſubject; and though we cannot produce very bad paſſages from it, very fine ones are no leſs difficult to be found. After turning the pages again and again, to decide the preference, we are inclined to think the following ſtanzas ſome of the beſt in the poem.

" On MAN now Henry turns his prying ſight,
On *ſocial* man, on means that civilize;
And ſaw, emerging from a long dark night
At laſt, the great COMMERCIAL world ariſe.

" Power, ſplendour, opulence, while yet he ſtood
And eyed the ſtores from every part convey'd,
Now ſeem'd in ſhips imported on the flood,
Now o'er the fields in gay profuſion ſpread.

" The ſea, with fleets from foreign climes, that bore
The wealth of nations to their diſtant home;
The land, with cities riſing on the ſhore,
With many a ſplendent arch, and ſumptuous dome;

" The cultured plains, with pendent woods embrown'd,
Fair ſmiling lawns, and opening walks between;
The garden, flowering on enchanted ground,
Here waved in ſhades, there bright in vivid green.

" Theſe, Commerce, are thy gifts! A race refined
By arts, and ruled by juſt impartial laws;
Powerful, and rich; with one conſenting mind,
All look to thee as to the ſovereign cauſe!" P. 98.

Yet theſe are nothing extraordinary; and if we conſider them in union with what precedes and follows, we cannot ſay that they are either introduced with peculiar felicity of connection; or that they lead very happily to what follows.

The author profeſſes to be " ſolicitous to throw his mite into the ſcale of virtue," and ſo far his undertaking is laudable; but he might perhaps have deviſed ſome better means of ſerving the ſame cauſe.

ART. 16. *Vaccinia, or the Triumph of Beauty.* 4to. 1s. 6d. *Oſtell.* 1806.

This is very well intended, but not remarkably worth commendation as a poetical compoſition. The laſt lines are the beſt. P. 17.

" Ye

" Ye noble band, protectors of the fair,
Honour'd and aided by the ROYAL HEIR,*
Purſue your efforts, nor forſake your end;
The cauſe is great, and muſt the world befriend.
Yours is no common, yours no trivial caſe,
DISEASE PREVENTING, AND PRESERVING FACE!
Then how important is your ardent taſk—
Inquire of Fathers, and of Mothers aſk!
Appeal to parents, for 'tis they muſt feel,
And their deciſion will approve your zeal;
Your zeal united muſt inſure ſucceſs,
And the Old Syſtem cauſe no more diſtreſs;
But VACCINATION o'er each kingdom ſpread,
And keep infection from the decent bed:
Applauding nations will record your fame,
AND BEAUTY TRIUMPH IN A JENNER'S NAME.
Worceſter, Nov. 2, 1805. T. P."

ART. 17. *The Cauſes of the French Revolution; and the Science of governing an Empire: An Epic and Philoſophical Poem. By George Sanon.* 8vo. 134 pp. (15s. in Boards!) Highley. 1806.

" But I have read your poem through!
And what d'ye think of me?"

was the concluſion of an epigram, which we recollect having read, addreſſed to the author of " The Triumphs of Temper." With far more juſtice might it be applied to the work before us; which, if it inculcated no other virtue, has given us a practical leſſon of *patience*, which we ſhall not ſoon forget. Why the author has nick-named it an *Epic* Poem we cannot diſcover, unleſs he meant to imitate the derivation of *Lucus, a non lucendo;* ſince there is no ſtory, nor any thing that can be called an *action*, contained in it; nor indeed have we obſerved any paſſage that explains the cauſes of the French revolution. His hero (whom he calls Anfric) is accoſted by ſome goddeſs or allegorical perſonage: (who or what ſhe is, we are not told) ſhe leads him through various picturesque ſcenes, (indiſtinctly, but ſometimes not unpoetically deſcribed) and entertains him with lectures on morality, the maxims of which are ſo trite, and the language ſo proſaic, that the pupil who could liſten to and retain one half of them, muſt have far greater docility than taſte. The metre ſeems intended for blank verſe; but a great proportion of the lines are not *verſes*, and the language frequently is not Engliſh. The deſcriptive paſſages are, as we intimated, far more tolerable than the moral or philoſophical, and led us at firſt to expect a poetical, if not a

* The heir apparent.

philoſophical

philoſophical work: but we were ſoon miſerably diſappointed. Yet this writer, in his preface, announces himſelf as rivalling, by his improvements in the "ſcience of the human mind" and the "ce," the diſcoveries of Newton in the natural world. But it is, perhaps, uſeleſs to criticize that which will not be read. Should the author (who certainly does not ſtand ill with himſelf) object to our opinion, we know not to whom he could appeal. We will therefore extract, as a ſpecimen, a paſſage which he himſelf cites, with approbation, and which is certainly as free from faults as moſt in the poem.

"Unbounded Liberty would cruſh a ſtate;
Reduce ſociety to ſavage life;
And is the greateſt foe of man! 'Tis this,
When under no reſtrictions of the laws,
That makes the ſavage dreadful; that incites
The vicious deſpot to the horrid crimes
Which fill a nation with diſeaſe and want;
That caus'd the ſocial compact to be made.
Conſider then thyſelf, O man, to be
Not abſolutely free, becauſe the laws
Prohibit, for the public good, twelve deeds;
Not quite depriv'd of liberty, becauſe
Each man may chooſe his own religious faith,
And practiſe all the virtues in the ſoul;
Not wretched that thy will is thus preſcrib'd,
But happy in the glorious compact here,
To be reſtrain'd in what is hurtful; free
To do whatever tends to general bliſs,
The object of ſociety: a government
In due proportion as it gains this end,
Is excellent; and as it loſes, bad." P. 106.

It is but juſt to add, that the morality in this work is (with the exception of a paſſage in p. 54, which ſeems to recommend duelling) unobjectionable, or at leaſt harmleſs, which is ſome merit in a writer who is enamoured of Voltaire and Rouſſeau; the latter of whom he deems little leſs than divine.

ART. 18. *Caliſta, or a Picture of Modern Life. A Poem, in Three Parts. By Luke Booker, LL.D.* 4to. 2s. 6d. Button. 1805.

Caliſta is not altogether unworthy of praiſe, but it is written in an awkward ſort of metre, and cannot claim much originality of conception. The following is a ſpecimen.

"Lo, on its flowering banks, what myriads ſtray,
And lo, how many ſpread the untutor'd ſail:
See how they quit the ſhore, elate and gay,
Their ſtreamers idly floating in the gale;
But mark, O Youth, what fatal ſtorms aſſail,

Mark,

Mark, and forbear to truſt the treacherous wave,
Well will the Muſe have ſung, if ſhe one votary ſave."

It muſt be obſerved that the morality of this piece is unexceptionably good.

ART. 19. *Senſibility, with other Poems. By John Robinſon.* 12mo. 3s. 6d. Cadell and Davies. 1806.

Theſe compoſitions are diſtinguiſhed by a certain eaſe and ſimplicity, but with regard to poetical conception and expreſſion, cannot be claſſed above mediocrity. We give a ſpecimen.

THE LILY OF THE VALLEY.

"Fair modeſt flower that ſhun'ſt parade,
Whoſe ſweets all other ſweets excel,
Oft have I ſought thee in the ſhade,
And watch'd thy ſlowly opening bell.

In life's fair morn, when I was bleſt,
And ſighed, like others, to be gay,
Pale flower, I plac'd thee at my breaſt,
And threw the bluſhing roſe away.

Yet 'twas not hatred that did guide
My infant choice, and moved my ſcorn,
Methought the roſe ſeemed ſwoln with pride,
Whilſt thou wert drooping and forlorn.

May Pity ever thus prevail,
And ſoftly all my ſoul incline
To liſten to the plaintive tale,
And make the cauſe of ſorrow mine.

And when I ſee Misfortune ſhrink
'Neath cruel Pride's ſarcaſtic *rail*,
I'll raiſe its drooping head and think
On thee, ſweet Lily of the Vale."

DRAMATIC.

ART. 20. *The Sultana, or the Jealous Queen. A Tragedy. By William Gardiner.* 8vo. 2s. 6d. Longman. 1806.

The author very modeſtly tells us in his preface, that he does not preſume to match his harp with Amphion, or with that of Orpheus, and will be quite ſatisfied if his "lyre can quiver the luſtrous roſe on Beauty's cheek, and throb with pleaſure the dulcet boſom of humanity."

Let him be ſhaved and take hellebore.

NOVELS.

NOVELS.

ART. 21. *The Laſt Man; or Omegarus and Syderia, a Romance in Futurity.* 2 Vols. 7s. Dutton. 1806.

If any readers of our Review ſhould be much addicted to the reading of romances, and ſhould be alſo moſt pleaſed with thoſe which are moſt extravagantly wild and eccentric, we recommend theſe volumes to a very reſpectable place in their library: but if the ſame readers ſhould be hoſtile to licentiouſneſs and profaneneſs, and ſhould think that tranſlations (as this ſeems to be) of one of the vileſt books imported from the Continent, ought to be conſigned to ſome *other* conſpicuous place—we recommend *the fire.*

TRAVELS.

ART. 22. *The Belgian Traveller, or a Tour through Holland, France, and Switzerland, during the Years* 1804 *and* 1805; *in a Series of Letters from a Nobleman to a Miniſter of State. Edited by the Author of the Revolutionary Plutarch, &c.* 4 Vols. 12mo. 15s. Egerton. 1806.

This, it ſeems, is one of the works, for the ſale of which the unfortunate Palm, the bookſeller, was, by a moſt tyrannical act of arbitrary deſpotiſm, arreſted in the Free State of Nuremberg, hurried before a Military Tribunal, and ſentenced to be ſhot. If half the acts of atrocity pourtrayed in this lively narrative be true, and we ſee no reaſon to queſtion the authenticity of any, it cannot excite ſurpriſe that the editor and publiſher of ſuch a work ſhould provoke the perſecution of the tyrant. It is a warning voice, however, which ſpeaks loudly to thoſe who are yet out of the reach of the aggreſſor, to unite, with cordiality, in vindication of their liberties, and reſiſtance to the inordinate ambition of Buonaparte and his hordes. It is a noble monument of the generoſity of our countrymen, that at this moment a ſubſcription is raiſing for the benefit of the widow and children of the abovementioned unfortunate Palm; and it is a delightful conſolation to ſee, that while all Europe crouches under the oppreſſor's feet, his ſcattered and terrified ſhips fly in all directions and every quarter of the world, from the proud banners of the Britiſh Navy.

POLITICS.

ART. 23. *A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace with England.* 12mo. 24 pp. 6d. Hatchard. 1806.

The ſubſtance of this little tract may be ſeen in the Revolutionary Plutarch, where the ſentiments of Talleyrand on peace, as the

the beſt mode of ſubjugating England, are given at large. Theſe ſentiments are here thrown into a dialogue between that wily ſtateſman and his ambitious maſter; and it may be very uſeful to circulate in ſo cheap a form, opinions which ſeem to have but too much truth in them: and againſt the operation of which it is ſo important for us to be put upon our guard. Unhappily, there are dangers on all ſides, through which he only who governs all nations can ſafely conduct us.

LAW.

ART. 24. *Evidence taken at Port of Spain, Iſland of Trinidad, in the Caſe of Louiſa Calderon, under a Mandamus iſſued by the Court of King's Bench, and directed to the Lieutenant Governor: with a Letter addreſſed to Sir Samuel Hood, K. B. late one of the Commiſſioners for the Government of that Colony. By Col. Thomas Picton, late Governor and Captain General of the Iſland.* 8vo. 139 pp. 2s. Budd. 1806.

ART. 25. *An Addreſs to the Britiſh Public, on the Caſe of Brigadier General Picton, late Governor and Captain General of the Iſland of Trinidad: with Obſervations on the Conduct of William Fullarton, Eſq. F. R. S. and the Right Hon. John Sullivan. By Lieut. Col. Edward Alured Draper, of the Third Regiment of Foot Guards, formerly Military Secretary to the late General Grinfield, in the Weſt Indies.* 8vo. 282 pp. 2s. Budd. 1806.

We have, on the occaſion of noticing two former publications*, declined entering into the merits of this acrimonious controverſy; which, though a trial has taken place, does not yet appear to have received a final adjudication. The ſame reaſon which then influenced our conduct, ſubſiſts in its full force. It is not, we conceive, the province of critics to decide on queſtions affecting the character of individuals, which are ſubmitted to a Court of Juſtice. We ſhall therefore only ſtate, that the firſt of the above pamphlets contains the evidence taken at Trinidad, with a view to the trial of General Picton, which afterwards took place in the Court of King's Bench, for an alledged cruelty in the execution of his office of Governor of that Iſland; to which is prefixed a ſpirited and well-written Letter from the General to Sir Samuel Hood, one of his late colleagues in the government, remarking on the accuſation againſt him, and the unjuſtifiable means adopted to injure his character. The "Addreſs to the Britiſh Public," by Colonel Draper, beſides ſtating the evidence, contains an elaborate, and, in many parts, eloquent defence of his friend, General Picton, with many

* See Britiſh Critic, Vol. XXIV. 580.

ſevere

ſevere remarks on the conduct of his accuſer, and the witneſſes produced to ſupport the accuſation. On the point of law, upon which the caſe principally hinges, (ſo far at leaſt as it is cognizable by a Court of Juſtice) his arguments appear well worthy of conſideration: but ſome of his repreſentations are exaggerated, and, in noticing the conduct of individuals, (ſuppoſed to be hoſtile to General Picton) his zeal, though doubtleſs ariſing from a laudable motive, has hurried him into an intemperance of language, which we cannot but diſapprove; more eſpecially in his attack on a very reſpectable character, Mr. Sullivan. But as this conduct has, if we miſtake not, produced another criminal proſecution, we forbear from any further remarks.

ART. 26. *Reports of Caſes argued and determined in the High Court of Chancery. Collected by John Dickens, Eſq. late Senior Regiſter of that Court. Reviſed by John Wyatt, of the Inner Temple, Eſq. Barriſter at Law.* 2 Vols. Cr. 8vo. 1l. 8s. Butterworth, London; Cook, Dublin.

The editor ſtates in his preface, that theſe Reports are taken from the MSS. of Mr. Dickens, written in his own hand, and although without attention to arrangement, yet with a view to publication. He obſerves, that he has not aſſumed the liberty of expunging any caſes which the Reporter thought worthy of preſervation. His object has been to reduce them into chronological order, and to add marginal references to ſuch other books as report the ſeveral caſes. He has alſo prefixed a table of their names, and ſubjoined an index (as he deſcribes it) on the model of the "*Digeſted Index in Chancery.*" We are enabled, without much difficulty, to gueſs the book which is thus alluded to. But as its title is much more correct and deſcriptive, we were ſurpriſed at a miſnomer as ſlovenly and careleſs. But Mr. Wyatt, although a ſound lawyer, does not appear to have ſucceſsfully cultivated the graces of his mother tongue. There are many ſpecimens in his ſhort preface, which leave it ſomething leſs than dubious, whether he has paid due attention to the common rules of grammar, or the uſual modes of expreſſion.

His preface, however, is evidently his own; but he commemorates the aſſiſtance which he has received from a learned friend of his, a Mr Toler, in the body of the work, and gravely proclaims the fact as a debt due "to common juſtice." The ſhare, which this gentleman is to boaſt of in this literary partnerſhip, is ſtill a ſecret, ſo that this debt of juſtice remains not altogether ſatisfied. Indeed if we had not been told otherwiſe, it would not have appeared to us that the ſcales of juſtice muſt have loſt their equipoiſe, if this circumſtance had eſcaped a public diſcloſure, and the gentleman had been left to enjoy the ſnug and retired approbation of his private friends. Much applauſe cannot be ſeriouſly claimed from an effort at a chronological arrangement;

ment; and if that is taken away, the only reputation, which remains for the learned pair to parcel out between them, conſiſts of an index accurately executed. Without recurring to Chaucer or Pope, we may venture to aſſert, that theſe poets have aſſigned no niche in their temples of fame to concentrate the memory of an index maker. But perhaps that ſacred edifice has its cellars and catacombs as well as more noble and ſpacious chambers, a kind of ſarcophagus nooks, in which dead authors may reſt encruſted and embalmed, as well as lofty halls, where ever-living genius courts the examination of poſterity, and receives the admiration of mankind.

But to turn from theſe editors to the work. The caſes relate principally to the practice of the court, and are generally reported with great conciſeneſs. Mr. Dickens, from his official ſituation and knowledge, was enabled to take notes with accuracy, and to ſelect ſuch deciſions as would be moſt ſerviceable to the profeſſion. Some of them are not reported by Mr. D., but were ſelected by him from other ſources. They will be found at the beginning of the firſt volume.

MEDICINE.

ART. 27. *Letters to Dr. Rowley, on his late Pamphlet, entitled Cow-Pox Inoculation no Security againſt the Small-Pox Infection. By Aculeus.* 8vo. 60 pp. Price 1s. 6d. H. D. Symonds, Paternoſter-row. 1805.

Mr. Birch has complained, though we believe he had little ground for his complaint, that the preſs had been ſhut againſt the antivacciniſts. We wiſh we had influence ſufficient to induce the gentlemen on both ſides to reſtrain their ardour for writing, and if they cannot agree on the terms of a peace, to admit of a truce, if it were only for a few months, to allow themſelves to cool a little, that they may be enabled to look at the object of contention without paſſion.

The queſtion on which they are at iſſue is, whether the cow-pox affords a complete ſecurity againſt the infection of the ſmall-pox. It is in vain to attempt to anſwer this queſtion by wit, and raillery, or even by argument. It can only be decided by experiments, and the more numerous the experiments, the ſooner and the more certainly the queſtion will be decided. Thoſe gentlemen, therefore, who think that the cow-pox does not give the promiſed ſecurity, act inconſiſtently, when they labour ſo ſtrenuouſly to prejudice the people againſt the practice, as it is doing all in their power to prevent the matter from being brought to the only teſt, by which it can be determined. Let the vacciniſts, on the other hand, be careful that they uſe only the genuine cow-pox fluid for inoculation, and that it be taken from healthy, and

ſound ſubjects, who are not affected with ſcrofula, or any complaint that may be likely to be transferred to their patients; and before they diſmiſs their patients, be aſſured they have had the cow-pox, if it be practicable to get ſuch information. But this we know to be extremely difficult to be done among the lower, and moſt numerous claſs of people, as they will ſeldom attend ſufficiently often to enable the vaccinators to ſatisfy themſelves completely on that ſubject. It is probable this may have afforded to the anti-vaccinists the greateſt number of their caſes, where the cow-pox is ſuppoſed to have failed in ſecuring the parties from the ſmall-pox. Againſt ſuch accidents, we are afraid, no proviſion can be made; but as the enemy are upon the watch, the vaccinators muſt uſe all the precautions they can.

In the anonymous pamphlet before us, which gave birth to theſe reflections, the author has attempted, and not unſucceſsfully perhaps, to repel the ſarcaſms of the late Dr. Rowley againſt the cow-pox, with much humour, and no leſs aſperity. He alſo examines the Doctor's pretenſions to learning and genius, but with them we have nothing to do in this place; and as there are no obſervations here on the ſubject, but what have been frequently urged by other writers, and as the perſon to whom the letters are addreſſed, is now dead, we ſhall decline entering into any examination of them, only obſerving, that the writer appears to be well qualified for the taſk he has undertaken.

ART. 28. *An Encyclopædia of Surgery, Medicine, Midwifery, Phyſiology, Pathology, Anatomy, Chemiſtry, &c. To which is added, an abridged Tranſlation of Cullen's Noſology. By John James Watt, Surgeon.* 12mo. 8s. Highley. 1806.

"The want of a conciſe, yet accurate medical dictionary, has long," the editor ſays, "been acknowledged. No work of that kind has yet preſented to the pupil, a brief yet ſufficient view of the ſymptoms and cure of diſeaſes." This deficit is intended, we preſume, to be ſupplied by the volume before us; and although we may not, perhaps, agree with the editor, that ſuch a work was wanted, which the number of dictionaries, compendiums, and vade mecums lately publiſhed, ſeem to diſprove, yet if he had made any conſiderable improvement, either by the addition of new and valuable materials, or by better arranging thoſe uſed in ſimilar compilations, and if theſe improvements had been obtained, "not," as he promiſes, preface, p. 1, "by the excluſion of valuable information, but ſolely by the omiſſion of numerous unimportant points, ſuch as references to the ancients, &c." we ſhould, with pleaſure, have recommended the Medical Encyclopædia to ſtudents and young practitioners in the art. But a very ſlight examination will be ſufficient to ſhow, that inſtead of improving on former compilations, the editor has omitted much uſeful information to be found in nearly all of them, and

that

that he even falls ſhort of them in the accounts and deſcriptions of diſeaſes, parts in which we might expect he had excelled. Indeed the work is put together in ſo extremely careleſs a manner, that midwifery, one of the ſubjects enumerated in the title page, is entirely omitted, ſo that we neither ſee the terms midwifery, labour, child-birth, nor many others relating to the art. "The forceps he calls an inſtrument to extract extraneous bodies, which may be driven into any of the ſoft parts of the body." But they are uſed on a thouſand other occaſions: to extract ſplinters of bones, or ſtones from the bladder, which were not driven in, but generated there; and the midwifery forceps to extract the fœtus from the uterus. "The fœtus he calls ſimply the young while in the uterus." Hooper enumerates the peculiarities of the fœtus, as the thymus gland, foramen ovale, &c. In the Encyclopædia we have the Spaniſh fly thus looſely deſcribed:

"Cantharides, Spaniſh flies, poſſeſſing extraordinary ſtimulant, corroſive, and other virtues." In Hooper's dictionary the deſcription of them is more minute.

"Canthărides (Cantharis, idis, pl. Cantharides, um; from καν θαρος, a beetle, to whoſe tribe it belongs), Spaniſh flies, Meloë veſicatorius of Linnæus. The importance of theſe flies, by their ſtimulant, corroſive, and epiſpaſtic qualities, in the practice of phyſic, is very conſiderable; indeed ſo much ſo as to induce many to conſider them as the moſt powerful medicine in the Materia Medica. When applied to the ſkin, in the form of a plaſter, it ſoon raiſes a bliſter full of ſerous matter, and thus relieves inflammatory diſeaſes. The tincture of theſe flies is of great utility in ſeveral cutaneous diſeaſes, rheumatic affections, &c. but it ſhould be uſed with caution." Hooper conſtantly, as in the above inſtance, gives the derivations of the terms, and full deſcriptions of the articles uſed in medicine. This, with much other neceſſary information, are in vain looked for in the preſent Encyclopædia, which muſt be much improved before it can be put in competition with the compendiums already in uſe.

DIVINITY.

ART. 29. *Elementary Evidences of the Truth of Chriſtianity, in a Series of Eaſter Catechiſms, on the Reſurrection and other Miracles of Chriſt, on Prophecy, and on Chriſt's Teſtimony of himſelf. By the Right Reverend Thomas Burgeſs, D.D. Biſhop of St. David's.* 12mo. 264 pp. 3s. Rivingtons, &c. 1806.

Theſe Elementary Evidences are not now for the firſt time publiſhed, but firſt collected in the preſent form. We have before

ſeen and noticed them under the title of Eaſter Catechiſms *. They are of the moſt uſeful and inſtructive kind, and are well calculated to perform the ſervices which the learned and pious Biſhop hopes to render by them.

"1. To produce a conviction of the truth of Chriſtianity, from the evidence of Scripture, and eſpecially from Chriſt's teſtimony of himſelf.

"2. To promote the ſtudy of the Scriptures, by authenticating the evidences by numerous and minute citation; and

"3. To bring that ſtudy to a further practical uſe, by drawing from our Saviour's example and injunctions, and from the faith and conduct of the firſt believers in Chriſt, ſuch illuſtrations and rules of faith and duty, as may tend eſſentially to form the character and temper of a Chriſtian."

We are delighted to contribute, by any means in our power, to the celebrity and circulation of ſo valuable a work.

ART. 30. *The Unity of the Chriſtian Body ſtated. A Sermon, preached in Lambeth Chapel, on the 28th of April, 1805, at the Conſecration of the Right Reverend Henry Bathurſt, LL. D. Lord Biſhop of Norwich, and publiſhed at the Command of his Grace the Archbiſhop of Canterbury. By Richard Proſſer, D. D. Prebendary of Durham.* 4to. 19 pp. 1s. Payne, &c. 1805.

This preacher undertakes to ſhow that the unity of Chriſtians as one body, under their legitimate head, Jeſus Chriſt, was the grand object of the Chriſtian Diſpenſation: and he ſums up his reaſoning in the following manner.

"There never has been a period in the whole ſucceſſion of the Chriſtian church, in which this exhortation of the Apoſtle has not been greatly wanted. And if the evangelical principle, ſo ſtrongly inculcated, were but permitted duly to actuate the Chriſtian body of this land; would unity of affection then ſeem irreconcileable with ſome diverſities of religious opinions? would ſmall exceptions, either to the internal government or the diſcipline of our religious eſtabliſhment, be fondly magnified into reaſons for breaking ſocial communion; and even for aſſuming a poſture of hoſtility againſt our national church? would the very miniſters of its own appointment take occaſion, from tenets at the beſt extremely diſputable, to form diſtinct parties, and diffuſe animoſities amongſt Chriſtian brethren? No; it would then be felt how much of wiſdom and Chriſtian ſpirit there is, in recollecting, that agreement, as to points of the higheſt value and moment, affords better reaſons for holding together the Chriſtian

* Brit. Crit. Vol. XXIII. p. 683.

body,

body, than any diſagreements, as to matters of external and formal concern, can ever yield, for tearing it aſunder; it would then be felt not only that the authorities of the national church, in all their degrees, kinds, and places, are rendered venerable by the ſanction they derive from our firſt Fathers in Chriſt, and from the ſucceſſive uſage of all Chriſtian ages; but alſo that they are *ſuch* more for the ſake of the Chriſtian body than their own; and that the proper action of them all is indiſpenſably needed by every ſingle power in it, and that of every ſingle power by them *all*. Then too would the wiſh revive, that the bleſſings of Chriſtianity might be ſpread in genuine purity, without any unnatural mixture with the ſeeds of enmity, among Chriſtians—That every effort for its diffuſion might proceed in perfect conſiſtency with an authorized ſyſtem in all its parts—That every agency in its ſervice might be fitly prepared and adjuſted to the end deſigned, and conducted under eſtabliſhed rule and in regular courſe, without deviating into anomalous innovation, and without tending in the leaſt to raiſe alienation of ſpirit among members of the Chriſtian body." P. 17.

There is ſome want of clearneſs in the diſcourſe, and even in the paſſage we have cited; but the intention of the author to perſuade to unity and Chriſtian love, is worthy of him and of the occaſion.

ART. 31. *Female Compaſſion, illuſtrated and exemplified in the Eſtabliſhment and Superintendency of a Charitable Inſtitution for the Relief of neceſſitous Families in the City of Rocheſter, and adjacent Pariſhes; a Sermon preached in the Pariſh Church of St. Nicholas, Rocheſter, on Sunday, 17th Auguſt, 1806. By the Rev. Charles Moore, M. A. Vicar.* 4to. 21 pp. 1s. Hatchard. 1806.

The chief part of this diſcourſe is occupied in explaining the principles and plan of the charity in queſtion, which ſeem, indeed, to be truly laudable. Towards the end the author remarks upon the exemplary activity of women in their benevolence, of which he gives inſtances from Holy Writ. It is very probable that the ſermon will, as was intended by the preacher, extend the knowledge and increaſe the patronage of the ſociety.

ART. 32. *A Sermon, preached at Holyrood Church, Southampton, on Sunday, Auguſt 10, 1806, on the Duty of Humanity toward the irrational Part of the Creation. By the Rev. Charles Sleech Hawtrey, A. B. Curate of Holyrood Pariſh. Publiſhed at the Requeſt of the Inſtitutor of the Annual Sermon on the Subject.* 8vo. 20 pp. 1s. Baker, Southampton; Rivingtons, London. 1806.

The inſtitutor of this annual ſermon (whoſe name we do not diſcover) appears to be animated by a truly Chriſtian ſpirit to-

wards the brute creation. The preacher ſeconds his good intentions, by proving, " that the claims of the brute creation to kind and merciful treatment, are derived from the dictates of reaſon, and enforced by the commands of revelation." P. 18.

At p. 16 we find a paſſage exactly agreeing with the remarks in our xxvii. vol. p. 440, on a ſimilar occaſion. We recommend this ſermon, and the ſubject of it, to the notice of *parents* in particular, that they may " ſow the ſeeds of *humanity* in the early education of their children."

ART. 33. *The Forbidden Tree. A Sermon preached at the Church of St. Lawrence, Reading, on Thurſday, October* 2, 1804, *at Archbiſhop Laud's Lecture, and publiſhed at the Requeſt of many of the Clergy and others, who were preſent. By the Rev. Nathaniel Gilbert, Vicar of Bledlow, Bucks.* 8vo. 36 pp. 1s. Hatchard, &c. 1805.

The principal purpoſe of this valuable Sermon, which we have ſuffered to lie unnoticed longer than we intended, is to vindicate the literal interpretation of the Sacred Hiſtory of the Fall of Man, againſt the infidels, the Geddeſes, and all other deniers or allegorizers of Scriptures. This object is purſued with much clearneſs of method, and ſoundneſs of argument. The preacher conſiders the objections of opponents as reducible to theſe ſuppoſitions: either that our firſt parents ought not to have been put under *any* teſt of obedience; or, ſecondly, that ſome better teſt might be ſuggeſted; or, laſtly, that whether a better can be found or no, the particular teſt recorded was weak, unreaſonable, or improper.

I. The firſt argument is eaſily diſpoſed of, ſince it cannot be conceived that many perſons will ſeriouſly contend, that God had not a right to beſtow his bleſſings on whatever conditions he choſe.

II. In ſeeking for a better teſt, the author gives ſome very ſtrong reaſons, why a moral teſt, under the circumſtances of our firſt parents, would *not* have been preferable.

III. He comes, in the third place, to juſtify the command actually recorded in the Moſaic Hiſtory, which he does upon theſe conſiderations:—1. That it was plain, and could not be miſunderſtood; 2. that it was eaſy; 3. that it was not contemptible; 4. that it oppoſed a ſalutary check to thoſe propenſities by which ſin was moſt likely to aſſail and enter their hearts; namely, the animal appetites, and an inordinate curioſity and deſire of knowledge; 5. (though this ſeems rather to belong to the ſecond head of enquiry) that any one moral command, ſo particularly enjoined, would have ſeemed to weaken the obligation of all the reſt; 6. that a poſitive law was moſt fit to keep in view the ſupreme authority of the lawgiver; which ought to be the higheſt conſideration in the mind of a creature towards his Creator.

From

From this doctrine, ſeveral other conſiderations of importance are alſo deduced.

We have analyſed the principal part of this ſenſible diſcourſe, as briefly as poſſible, to let our readers ſee what they have to expect in it. Nor ſhould we have felt an inclination to object to any ſentence in it, had it not been for a note upon the concluſion, (p. 35) where the author appears ſtudiouſly to juſtify a particular mode of preaching; by which, though he does not uſe the term, he ſeems to mean that pretending to the high diſtinction of Evangelical. To this we muſt reply, that if miniſters of that claſs only inculcate, as he does, that "there is no condemnation to them that are in Chriſt Jeſus, *who walk not after the fleſh, but after the Spirit*;"—if they pretend to no perſonally revealed experiences;—if they do not terrify their hearers with abſolute and irreverſible decrees, contrary to the gracious and univerſal invitations of Chriſt; if they do not, even in appearance, diſunite faith and good works, which are, as he repreſents them, inſeparable; no worthy miniſter of the church will object to their preaching; except, indeed, they preſume to accuſe others of not inculcating, what in truth they do inculcate. The misfortune is, that the ſhades of opinions are ſo mixed and blended in various teachers, at preſent, that when we anſwer one, we muſt ſay what is inapplicable to many others. The preſent author, if he belongs at all to the claſs he defends, muſt be among the moſt moderate of it; that is, if he always teaches as he does here.

ART. 34. *A Sermon preached in the Pariſh Church of St. Paul's, Covent Garden, at the Primary Viſitation of the Archdeacon of Middleſex, May* 20, 1806. *By James Cowe, M. A. Vicar of Sunbury.* 8vo. 26 pp. 1s. Rivingtons. 1806.

The ſentiments of this diſcourſe are plain, pious, and practical. They are alſo well ſuited to the occaſion on which they were delivered. There is not, indeed, any peculiar energy in the expreſſion, or novelty in the illuſtration of them; but they are ſuch as ſhow the principles of a good Chriſtian, and the diſpoſitions of a conſcientious miniſter.

ART. 35. *A Sermon preached at the Pariſh Church of Aylſham, Norfolk, on the 5th of December,* 1805, *being the Day appointed for a General Thankſgiving to Almighty God, for the ſignal Victory obtained by his Majeſty's Ships, under the Command of the late Lord Viſcount Nelſon, over the Combined Fleets of France and Spain. By the Rev. John Bedingfeld Collyer.* 8vo. 23 pp. 1s. 6d. Norwich. 1806.

A very reſpectable diſcourſe, from which many favourable extracts might be made, among which is the following. "We

muſt look to the *motives* which impel men to war, and to their *temper* in conducting it, in order to form a true judgment of the degree of ſanction or prohibition which their undertakings receive from religion."

What then are the objects which we of this country have in view in the preſent arduous conflict? Nothing leſs than the maintenance of our religion, our liberties, our rights: the preſervation of our families, our relations, and all the tender endearments of ſocial life. The ſentiment which is engraven on the heart of every Briton at this momentous criſis, the language which he holds, and which is echoed on foreign ſhores from the mouths of our cannon, is this, "We will ſurrender to none our national freedom and independence; we value the bleſſings of a reformed religion, and a free conſtitution; we will protect them, our families and friends, to the very laſt extremity; no ambitious motives inflame our minds, no thirſt of revenge rankles in our boſoms, but we will conquer or die in the defence of what we hold moſt dear." P. 8.

ART. 36. *A Sermon preached in Scots Church, London Wall, on Thurſday, December* 5, 1805, *being the Day appointed for a General Thankſgiving. By Robert Young, D.D.* 4to. 24 pp. 2s. Longman, &c. 1805.

Nothing very new appears in the thoughts or arrangement of this thankſgiving ſermon: but ſeveral paſſages in it are well expreſſed. The picture of the great enemy of Europe is thus drawn.

"From the ruins of an ancient monarchy, and from the aſhes of an infant republic, there has ariſen a power, not more gigantic in greatneſs, than formidable by its ambition. With a ſtern, yet watchful eye, towards univerſal domination, the tyrant has loſt no opportunity, nor left any means untried, to ſubjugate the nations. Regardleſs of juſtice, when in the way of his deſign, he has trampled without ſcruple on the dictates of humanity, and violated the laws of honour and of nations. With the moſt implacable reſentment, and unparalleled ſucceſs, has he hitherto purſued his ſanguinary career. "But when the voice out of the Temple of Heaven, from the Throne ſhall ſay, 'it is done,' then that which is determined ſhall come*." P. 15.

We do not think him equally happy, when he compares the Emperor of the Gauls to a tiger, and accumulates metaphors to that effect, which are rather diſguſting. We could object alſo to particular expreſſions in various parts of this diſcourſe; and cannot refrain from telling the author, that *profanity*, which he uſes in p. 20, is not an Engliſh word. There is, however, more to

* "Rev. xvi. 9."

praiſe,

praiſe, on the whole, than to blame; and the patriotiſm of the preacher ſeems to be no leſs vigorous than his piety.

ART. 37. *An Addreſs to Methodiſts, and to all other honeſt Chriſtians, who conſcientiouſly ſecede from the Church of England. By the Rev. W. Cockburn, M. A. Fellow of St. John's College, Cambridge, and Chriſtian Advocate in that Univerſity.* 8vo. 24 pp. 1s. 6d. Univerſity Preſs. Hatchard, &c. London, 1805.

Nothing can be more truly creditable to its author than this addreſs. It is clear and argumentative, yet of a truly Chriſtian ſpirit. It admoniſhes, but reviles not; and, by an able mode of conſideration, throws light on ſeveral ſubjects. The author ſtates the evils ariſing from the diſunion of Chriſtians, and contends, that it cannot be *neceſſary* for any perſon to ſecede from the Church of England, unleſs ſhe can be proved to impoſe any *ſinful* terms of communion; and refers to Mr. Cobbold's arguments againſt Dr. Gill on this ſubject. But the three principal points on which he dwells, as the chief cauſes of ſeceſſion, are our church government, our preſcribed forms of prayer, and our diſallowance of lay-preaching. Under the firſt head, he urges with great force and clearneſs, the arguments for the apoſtolical origin of Biſhops. But the part which appears to us the moſt original, is that in which he reaſons againſt extemporaneous preaching, alledging, that it tends to miſlead the people into a falſe idea of the preacher's inſpiration.

"I have pointed out my objections to extemporaneous prayer: I now enter my proteſt againſt all extemporaneous preaching. Many indeed of our own communion, and all of yours, adopt this cuſtom; but I humbly conceive that it muſt be wrong, becauſe it is deceitful. We know by experience, that the common people, the major part of every congregation, conſider the power of preaching without any written aſſiſtance to be an eſpecial gift from God. This opinion of theirs is abſurd; but ſtill it is their opinion. You know and are convinced, my chriſtian brethren, who preach extempore, that theſe people follow you, and attend to you, becauſe they ſuppoſe this talent to be a plain proof of God's Spirit reſiding in you, and ſpeaking from your mouth.—"Surely, Mr. ..... muſt be right," ſaid a countryman to a friend of mine; "he muſt ſpeak the true Goſpel of Jeſus Chriſt; for he preached two hours without looking at a book or a paper."—This is not the ſentiment of one poor ignorant man, but of the very great majority of thoſe who are ſo fond of hearing unwritten ſermons. Unleſs, then, you take pains to convince them that your fluency of ſpeech is the conſequence only of human exertion, (which yourſelves muſt know to be the fact,) you acquire a ſpiritual dominion over them by de-

ceit;

ceit; you allow them to accept your opinions, your human, fallible opinions, as the ſure and unerring dictates of God's holy Spirit.—Beware, my brethren, leſt you ſin again that holy Spirit!

"Many pious and good men who adopt this cuſtom will ſmile, perhaps, at the ſtrength of this expreſſion: they will ſay, that they "do not aſſume to themſelves any miraculous power, any divine gift of utterance ſuperior to what is given to man." It is true they probably do not aſſume it; but they know, and are convinced, that others believe them to poſſeſs it, and therefore follow them, and careſs them, and almoſt worſhip them as gods. Are they ſedulous and anxious, like St. Paul, to cry out, "I alſo am but a man*." Unleſs they do, unleſs they frequently and unequivocally explain to their audience that they have acquired the power of extemporaneous ſpeaking by practice and attention, in ſhort, by human means; unleſs, I ſay, they explain this careſully to their followers, they deceive, and they know that they deceive.

"There are, I fear, ſome few ſilly men who really believe that they are inſpired, and that they have acquired a fluency of utterance by the miraculous aſſiſtance of the Holy Spirit. Though theſe men may be in groſs and dangerous error, though they may deceive themſelves and others, yet they cannot be charged with diſhoneſty. I addreſs myſelf, however, to the rational and thoughtful paſtors of the diſſenters, who know well, that with much diligence and labour they have acquired their power of public ſpeaking; who know, that even now they can ſcarcely pretend to equal the fluency and accuracy of a Pitt or a Demoſthenes; who know, in ſhort, and allow, that they are not gifted by God with any ſupernatural gift. If then, I repeat, ſuch a man induces or allows his audience to believe that he is ſo gifted, he deceives, and he knows that he deceives. It is in vain he urges that he intends not to produce any ſuch an effect. If he knows that ſuch an action will produce ſuch an effect, by doing that action he *intends* to produce that effect. Thoſe, therefore, who know that by their cuſtom of extemporaneous preaching they will induce others to believe them inſpired by the Spirit of God, commit a ſin of no common magnitude." P. 15.

There is much more in this ſmall tract which well deſerves attention.

ART. 38. *Obſervations on the Plan for Training the People to the Uſe of Arms, with Reference to the Subject of Sunday Drilling. By Thomas Giſborne, M. A.* 8vo. 20 pp. Price 1s. Cadell and Davies. 1806.

Truly worthy of its valuable author is the tract at preſent before us. It contains no rant, no fanaticiſm, no *Warnerian* denial of

* "Acts xiv. 15."

the

the lawfulneſs of ſelf-defence, or of the meaſures neceſſary to that end. All is temperate, rational, and important: reſpectful to the legiſlature, and only urgent on points of real moment to ſociety and to religion. "The juſtifiableneſs and the propriety of employing the Sabbath for military purpoſes," ſays Mr. Giſborne, "when ſuch an employment of that day is required by overruling neceſſity, I unequivocally acknowledge." The unlawfulneſs, and the pernicious conſequences of ſo employing it, without that neceſſity, are the points for which he contends; and he ſhows, with the utmoſt clearneſs, that under the new regulations, ſuch a neceſſity could not exiſt.

The tract was publiſhed when the new regulations were yet before Parliament, and to thoſe has its chief reference; but it can never be obſolete, ſo long as it ſhall be left to the choice of conſcientious men, whether they ſhall, without neceſſity, employ the Chriſtian Sabbath to ſecular purpoſes. The negative is here completely eſtabliſhed.

MISCELLANIES.

ART. 39. *Colonel Thornton's Tranſactions and Negociations with Robert Chriſtie Burton, Eſq. legally, morally, and liberally conſidered.* 8vo. 144 pp. 2s. 6d. Goddard. 1806.

A ſtrong caſe is here made out for the Colonel. But, whatever degree of attention this affair may have excited in what is commonly called *the faſhionable world*, we much doubt whether the public in general will think half a crown well ſpent in purchaſing, and an hour and a half in peruſing this collection of evidence, concerning the fair ſale of horſes, dogs, pictures, and claret, and the diſcarding of a kept miſtreſs.

ART. 40. *Summary Account of the Viceroyalty of Buenos Ayres, or La Plata, including its Geographical Poſition, Climate, Aſpect of the Country, Natural Productions, Commerce, Government, and State of Society and Manners, extracted from the beſt Authorities.* 8vo. 2s. 6d. Dulau. 1806.

It might be expected, that many ſuch publications as the preſent would appear, when Buenos Ayres is ſo much the ſubject of converſation and curioſity. There is no objection to the mode of this, which appears to be compiled with ſufficient care. A ſlight map would have made it more acceptable.

ART. 41. *The French Anas.* 3 Vols. 12mo. 15s. Philips. 1805.

The French Anas abound with ſo much intereſting and amuſing matter, that a judicious compilation from them cannot fail of being

being generally acceptable. The preſent is a very entertaining publication, and the editor appears to have performed his office of tranſlator and compiler, with ſtrong claims to praiſe. A ſhort ſketch of the life and writings of each author is prefixed to the ſpecimen of his works, and it may be affirmed, without reſerve, that whoever gives this ſelection a place in his library, may at all times be ſecure of ſpending an hour with profit and with pleaſure. A ſimilar work was publiſhed ſome time ago, in two volumes.

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